ABHIDHAMMA AWAKENED

ANCIENT WISDOM FOR MODERN MINDS

VOLUME 1

DHAMMASAṄGAṆGĪ: ENUMERATION OF PHENOMENA

Bhikkhu Indasoma
Siridantamahapalaka

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Buddhist Psychology & Philosophy for Modern Minds

Vol. 1 — Dhammasaṅgaṇī: Enumeration of Phenomena

By ***Bhikkhu Indasoma Siridantamahapalaka***

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။

ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊

တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ

သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန

ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ န ဘဝန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊

ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ဣမသ္မ ပုညကမ္မသ္မ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊ မယ္ဟံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝဍ္ဎန္တု၊ သမ္မာ သမ္မဇ္ဇန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊ ဣတိ ဒန္တဓာတုယော နမသ္သာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammagranthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṁvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhārahaṁ anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

Bhikkhu Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author
The office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆာမိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မဿ ဂရုံ ကတွာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္ဘာဒေတုံ ပဋိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝူပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမနံ ဂဓ သစိဏံ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပ္ပဇ္ဇေယျ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထာရိယာ
ပုညဥ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂဟာဇ္ဇာမ
ဣမသ္မာ ကမ္မသ္မာ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
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ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စသဿ နိဋ္ဌာနံ သုခတော နိဖ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာဗဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

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By

Bhikkhu Indasoma Siridantamahapalaka

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Dedication

To the lineage of teachers who preserved the Abhidhamma,
and to modern learners seeking clarity in the mind's movements.
May this work support the direct seeing of lawful processes,
leading to insight and freedom.

Acknowledgments

Gratitude is extended to:

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

Series Preface

This book opens the multi-volume series Buddhist Psychology & Philosophy for Modern Minds.

- ***Volume 1 (this book)** introduces the **Dhammasaṅgaṇī**, the first book of the Abhidhamma, through direct experience: citta (consciousness), cetasikas (mental factors), rūpas (material phenomena), and the unconditioned (nibbāna).*

- ***Later volumes (2–3)** expand into analysis (Vibhaṅga) and causal tracing (Paṭṭhāna) with practical lenses for classroom and personal use.*

- *The method: every chapter = Orientation → Diagram Hook → Doctrinal Core → Practice Section → Assessment Pack → Takeaway Box.*

This approach ensures that the Abhidhamma is not confined to theory, but becomes a daily-life laboratory.

Introduction to the Volume

*The **Dhammasaṅgaṇī** begins by enumerating "what is real in a moment":*

- ***Citta** — the act of knowing.*
- ***Cetasikas** — the 52 mental factors that co-arise.*
- ***Rūpa** — the 28 material phenomena.*
- ***The Unconditioned** — nibbāna.*

*By systematically learning to see these, one stops guessing about "me" and starts observing **lawful events**.*

This literacy builds the foundation for Vipassanā practice: noticing how moments arise and cease, ethically and impersonally.

How to Use This Book

- ***Diagrams**: Each chapter includes clean, classroom-ready diagrams (A4 PNG @300dpi) that visualize key structures.*
- ***Practice Sections**: Short guided drills (5–12 minutes) designed for classroom and solo study.*
- ***Assessment Packs**: Standardized sets (True/False, Fill-in-the-Blanks, Matching, Label-the-Diagram, Short Answer, Scenario Case, Micro-Log, Quick Quiz).*
- ***Takeaway Boxes**: Compact doctrinal reminders for learners.*

Teachers can use these in live classes; students can use them for self-paced reflection.

Preface

*This volume opens a series designed to make Abhidhamma both **accurate** and **usable**—a book you can study in class at 10:00 and apply to a real-life episode at 10:05. We begin with the **Dhammasaṅgaṇī**, which enumerates what actually appears in experience: a **citta** (moment of knowing), its **cetasikas** (co-arising mental factors), relevant **rūpas** (material phenomena), and the singular **unconditioned** (nibbāna). Learning to name these precisely transforms vague stories about "me" into readable, lawful events. With this literacy, daily life becomes a living lab for **clear seeing** (vipassanā)—observing arising and ceasing without self-view.*

Who this book is for

- ***Teachers** who want classroom-ready diagrams, drills, and assessments that track doctrine and practice.*

- ***Learners** who prefer concrete steps over abstraction—short guided exercises, micro-logs, and scenario mapping to build dependable skills.*

- ***Practitioners** seeking a gentle bridge from concept to direct observation in ordinary episodes (notifications, conversations, decisions).*

How to use this book

Every chapter follows the same, tight arc to keep study practical and repeatable:

1. ***Orientation** (why this matters) →*

2. ***Diagram Hook** (what to draw/see) →*

3. ***Doctrinal Core** (precise definitions tied to sources) →*

4. ***Practice Section** (5–12 minutes, classroom + solo) →*

5. ***Assessment Pack** (fixed counts: T/F, fill-ins, matching, label-the-diagram, short answer, scenario, micro-log, quick quiz) →*

6. ***Takeaway Box** (1–3 bullets).*

This pattern is deliberate: name it, see it, try it, check it. Repetition across chapters builds speed and confidence without sacrificing precision.

Scope of Volume 1

- ***Citta literacy:*** *what a mind-moment is, how tone (kusala / akusala / kiriya) depends on roots (mūla), and why no citta arises alone.*

- ***The 52 cetasikas:*** *families (universal, occasional, unwholesome, beautiful) and everyday "levers" (e.g., sati, viriya, tatramajjhattatā).*

- ***The 28 rūpas:*** *reading the body/world through the five doors; causes and typical examples.*

- ***Door & object:*** *how knowing meets known; legality maps for each door.*

- ***Ethical tone:*** *quick readouts and classroom antidote maps.*

- ***Vedanā & Saññā & Cetanā:*** *three high-leverage factors taught for daily-life clarity and responsibility.*

- ***A brief on the Unconditioned:*** *careful, introductory framing only.*
  All of the above is organized with locked figures/tables for consistency across the series.

Pedagogy and assessments

You'll see ***standardized packs*** *in each chapter (counts don't change), so learners know exactly what mastery looks like: T/F (10), Fill-in-the-Blanks (10), Matching (10), Label-the-Diagram (1–2), Short Answer (2), Scenario Case (1),* ***Micro-Log*** *(1),* ***Quick Quiz*** *(5). These are paired with A4, label-clean* ***diagram plates*** *(one overlay per figure) to keep visuals readable and doctrinally safe. The end-matter consolidates* ***Answer Keys*** *for transparent self-check and classroom marking.*

Relationship to later volumes

Volume 1 is the ***literacy layer****. Volume 2 (Vibhaṅga) pulls the same ingredients apart by canonical frameworks (khandha/āyatana/dhātu/indriya/sacca) to deepen resolution; later volumes apply causal tracing and, eventually, cessation-focused training. The design here—short drills, impersonal phrasing, and "door → object → tone → intention" mapping—prepares learners to recognize lawful* ***hand-offs*** *that become central in subsequent volumes.*

How to read (a practical note)

- *Keep language* ***impersonal****: "seeing occurs," "pleasant tone is known," "intending to click." This reduces self-view and highlights conditions.*

- *Start small: one episode, one diagram, one micro-log line.*

- *Revisit the **Tables & Figures**: they are teaching tools, not decoration. Use them in class and in your own notes.*

Gratitude

This pedagogy stands on well-kept foundations of the Abhidhamma tradition and modern classroom experience. Thanks to the teachers and editors whose work supports the definitional clarity and set-counts used throughout; and to the many learners whose honest reports shaped the drills, scenarios, and micro-logs.

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami

Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

ACKNOWLEDGMENT

If the explanations in this book are clear and easy to understand, the credit belongs entirely to my revered Teachers, whose guidance and instruction have been my compass.

If errors remain, or if improvements are needed, they arise from my own limitations alone.

I respectfully invite the most senior members of the Saṅgha, as well as learned elders and fellow practitioners, to offer their feedback, corrections, and guidance should they find mistakes or shortcomings in this work.

— *Bhikkhu Indasoma Siridantamahapalaka*

The Author

DIGITAL ACCESS NOTE

To support learning and integration, this volume is accompanied by ***downloadable prompt cards and visual aids****. These resources are designed for classroom use, personal study, and practice integration.*

Readers are encouraged to ***scan the QR code below*** *to download, print, and use these materials as supportive companions to the text.*

Access Link:

https://photos.app.goo.gl/RtnE2Sp8QzMUr77w6

Scan to Download:

“Scan here for Prompt Cards & Visual Aids — ready to download and print.”

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Vol. 1 — *Dhammasaṅgaṇī*: Enumeration of Phenomena

Orientation (why this matters)

The *Dhammasaṅgaṇī* opens the Abhidhamma by listing what actually appears in experience—mind moments, mental factors, material phenomena, and the unconditioned. This "inventory of reality" trains clear seeing (*vipassanā*) by naming events precisely, not vaguely. When we can enumerate a moment—door, object, *citta*, co-arising *cetasikas*, relevant *rūpa*—we stop guessing about "me" and start observing lawful processes. With this literacy, daily life becomes a live lab for understanding arising and ceasing. (Source: Dr-Sīlānanda, *Handbook of Abhidhamma*; Dr Mehm Tin Mon, *Essence of Buddha Abhidhamma*; Ashin Janakābhivaṁsa, *Abhidhamma in Daily Life*.)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.DS.1 "One Moment, Four Lenses" — Show a clean panel: **citta** (tone: wholesome / unwholesome / resultant / functional) + **cetasikas** (7 universals + occasionals/beautiful/unwholesome) + **rūpa** (relevant sense base/object/tangible) + **object** (*ārammaṇa*).
Caption: "A moment = citta + cetasikas + lawful object; rūpa frames the door."

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- **Scope of the *Dhammasaṅgaṇī*.** It enumerates:
    - **Consciousness** (*citta*) by ethical tone and field (wholesome—*kusala*, unwholesome—*akusala*, resultant—*vipāka*, functional—*kiriya*).
    - **Mental factors** (*cetasikas*, 52) grouped as seven universals (*sabba-cittasādhāraṇa*), six occasionals, 25 beautiful, and 14 unwholesome.
    - **Material phenomena** (*rūpa*, 28) including the four great elements and derivatives (e.g., the five sensitivities, heart-base, nutriment, intimation, postures).
    - **The Unconditioned** (*nibbāna*), the only dhamma not arising by conditions.
      (Source: Dr-Sīlānanda Vol.2; Dr Mehm Tin Mon; Janakābhivaṁsa.)
- **Method:** Each mind-moment is analyzed by existent constituents (*dhamma*), their specific characteristics (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*), and proximate cause (*padaṭṭhāna*).

- **Citta tones in practice:**
    - *Kusala* coordinates wholesome roots (e.g., non-greed, non-hatred, non-delusion).
    - *Akusala* coordinates unwholesome roots (greed, hate, delusion).
    - *Vipāka* just receives as result (e.g., bare seeing/hearing).
    - *Kiriya* functions without karmic charge (e.g., arahant's smile).
- **From list to literacy:** In a live episode, we don't memorize all 89/121 *cittas*; we train the practical quartet: **(door → object) → tone → intention**, and identify the **few** *cetasikas* that are salient (universals are always present with any *citta*; occasionals/beautiful/unwholesome appear conditionally).
- **Bridge to nāma-rūpa:** The *Dhammasaṅgaṇī*'s inventory stabilizes our ability to track ② Present-Effect (Links 3–7) in Vol. 2 and recognize the C2 handoff to cause in Vol. 3 (taṇhā→upādāna). (Source: project volumes V1–V3 plan.)

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. 6-minute "Moment Parse" (classroom)

1. 60s: Door-naming laps (sight/sound/body).
2. 90s: For one live cue (e.g., phone buzz), state: door→object; mark *vedanā* tone (pleasant/neutral/painful).
3. 90s: List **salient** *cetasikas* (always include the 7 universals: *phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra*). Add any clear occasionals (e.g., *vitakka, viriya*).
4. 90s: Note the *citta*'s **likely tone** (don't over-infer ethics during ②; log facts first).
5. 30s: One impersonal line: "hearing tone → pleasant → intention to check."

Chapter 1 — What Is a *Citta*? Seeing a Mind-Moment at Work

Orientation (why this matters)

A *citta* is a single instant of knowing—brief, precise, and paired with mental factors (*cetasikas*). If we learn to see one moment clearly, clutter dissolves: we can map what we feel, choose, and do. This chapter makes *citta* tangible in modern life—phones buzzing, messages popping, decisions forming—so the rest of Abhidhamma has a living anchor. (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon-Essence)

Diagram Hook (what to draw/see)

Plate V1.1 — "One Moment Cluster": center = *citta*; four outer chips = sample *cetasikas* (attention *manasikāra*, feeling *vedanā*, perception *saññā*, volition *cetanā*); left = door/object; right = ethical tone (wholesome/ unwholesome/ functional). Caption: "No *citta* arises alone." (Source: Dr-Silananda-Handbook-Vol2)

Doctrinal Core (precise Abhidhamma explanation)

- **Definition**: *Citta* = the act of knowing an object (*ārammaṇa*). It is momentary, arises due to conditions, and ceases immediately. (Source: Dr-Silananda-Handbook-Vol2)

- **Always with companions**: Every *citta* co-arises with some set of the 52 *cetasikas*; five are universal across all *cittas* (contact *phassa*, feeling *vedanā*, perception *saññā*, volition *cetanā*, attention *manasikāra*). (Source: DrMehmTinMon-Essence)

- **Ethical tone**: A *citta* is wholesome (*kusala*), unwholesome (*akusala*), or functional (*kiriya*). Tone depends on roots (*mūla*), especially greed, hatred, delusion vs. non-greed, non-hatred, non-delusion. (Source: Dr-Silananda-Handbook-Vol2)

- **Counts**: Abhidhamma classifies 89 *cittas* (expanded to 121 by fine jhāna distinctions). We use 89 for literacy, note 121 for completeness. (Source: Dr-Silananda-Handbook-Vol2)

- **Object and door**: A *citta* knows through a door (*dvārā*): eye, ear, nose, tongue, body, or mind. Door + object condition the moment's flavor. (Source: AshinJanakabhivamsa-ADL)

- **Why practice cares**: Seeing moments as lawful events de-personalizes experience and supports insight; it dovetails with *satipaṭṭhāna* noting. (Source: Mahasi-Satipaṭṭhāna)

Daily-life map example (Slack ping):

Icon appears (eye-door) → *phassa* → pleasant *vedanā* → labeling via *saññā* ("message from boss") →

cetanā forms intention to click → action. Universal *cetasikas* are present throughout; the *citta* stream's tone depends on roots active now. (Source: Mahasi-Satipaṭṭhāna; AshinJanakabhivamsa-ADL)

Practice Section (5–12 minutes)

Drill: "One-Moment Trace" (8 min)

1. Sit with phone face-down. Gently notice breath.

2. Turn the screen on; look once at any icon.

3. Name the door ("eye"), name the tone ("pleasant/neutral/painful" felt), name the intention ("to check / to ignore").

4. Mark universal *cetasikas*: *phassa*, *vedanā*, *saññā*, *cetanā*, *manasikāra*.

5. Close eyes; repeat with a soft sound (ear-door).

6. Journal one line (Micro-log template below).
   (Teacher cue: keep language impersonal—"seeing occurs," "intending occurs.")
   (Source: Mahasi-Satipaṭṭhāna; DrMehmTinMon-Essence)

Assessment Pack

True/False (10)

1. A *citta* can arise without any *cetasikas*. — **False** (always co-arises with some *cetasikas*).

2. *Manasikāra* (attention) is universal. — **True**.

3. Ethical tone of *citta* depends on roots (*mūla*). — **True**.

4. There are exactly 121 *cittas* with no alternative count. — **False** (standard 89; expanded 121).

5. *Vedanā* and *saññā* are optional factors. — **False** (they are universal).

6. Eye-door and mind-door are the same thing. — **False**.

7. *Kiriya* denotes functional *cittas* (neither wholesome nor unwholesome). — **True**.

8. An object (*ārammaṇa*) is required for every *citta*. — **True**.

9. A *citta* lasts many seconds. — **False** (momentary).

10. *Cetanā* coordinates other factors. — **True**.

Answer key: F, T, T, F, F, F, T, T, F, T.

Fill-in-the-Blanks (10) — Word bank: citta; cetasikas; phassa; vedanā; saññā; cetanā; manasikāra; ārammaṇa; dvārā; mūla

1. Every ____ takes an object called _____. → **citta; ārammaṇa**

2. The five universal ____ accompany all moments. → **cetasikas**

3. Contact is ____; attention is ____. → **phassa; manasikāra**

4. Feeling is ____; perception is ____. → **vedanā; saññā**

5. Volition is ____; door(s) are ____. → **cetanā; dvārā**

6. Ethical tone depends on roots, or ____. → **mūla**

Answer key: as above.

Matching (10)

Match term → definition

A. *Citta* → (4) An act of knowing an object

B. *Ārammaṇa* → (1) The known/target of knowing

C. *Dvārā* → (8) Channel of presentation (eye…mind)

D. *Phassa* → (6) Contact/meeting

E. *Vedanā* → (5) Felt tone

F. *Saññā* → (7) Labeling/recognition

G. *Cetanā* → (2) Coordinating volition

H. *Manasikāra* → (9) Turning-toward/attention

I. *Mūla* → (3) Roots determining tone

J. *Cetasika* → (10) Mental factor co-arising with *citta*

Key: A-4, B-1, C-8, D-6, E-5, F-7, G-2, H-9, I-3, J-10.

Label-the-Diagram (1)

On Plate V1.1, label: *citta* (center), five universals, object, door, ethical tone bracket.

Key: Center = *citta*; ring chips = *phassa, vedanā, saññā, cetanā, manasikāra*; left: object; left-lower: door; right: tone.

Short Answer (2)

1. Why can seeing moments as events reduce self-view? (Impersonal, lawful co-arising.)

2. How does *manasikāra* shape what happens next? (Directs the stream toward/away from objects.)

Scenario Case (1)

"Slack Ping at 10:03": Map door, object, five universals, ethical tone; identify one place volition could steer differently.

Key (sample): Eye-door; object=icon; universals present; tone=pleasant; volition can choose "ignore for 2 minutes."

Micro-Log (1)

"Door: ____. Tone: ____. Intention: ____. One factor I noticed clearly: ____."

Quick Quiz (5)

1. Name two universals besides *vedanā*.

2. What term means object?

3. Is *kiriya* wholesome?

4. Which door handles thoughts?

5. One way to shift tone in the next moment?

Keys: (1) *phassa, saññā, cetanā, manasikāra*; (2) *ārammaṇa*; (3) Neither; functional; (4) Mind-door; (5) Redirect attention, re-label, pause.

Takeaway Box

- No *citta* arises alone; universals are always present.

- Tone depends on roots; attention steers outcomes.

- Seeing moments as lawful events is the doorway to analysis in Vol. 2.

Figures & Tables (proposed for Chapter 1)

Figures (A4 landscape PNG @300 dpi; labels outside; one overlay only)

1. Plate V1.1 One Moment Cluster — *citta* + five universals around object/door; learning goal: “See co-arising set.”

2. Plate V1.2 Doors & Objects Strip — six *dvārā* with typical objects; goal: door literacy.

3. Plate V1.3 Ethical Tone Triad — *kusala/akusala/kiriya* badge with root chips; goal: tone recognition.

4. Plate V1.4 Attention Steering — how *manasikāra* redirects the next moment; goal: volitional pivot.

Tables

1. Table V1.1 Universal *Cetasikas* — term | function | daily example.

2. Table V1.2 Ethical Tone by Roots — tone | roots active | common signs.

3. Table V1.3 Door → Object → Likely Factors — door | typical object | notes.

4. Table V1.4 Key Terms Quick-Gloss — Pāli | English | classroom cue.

Answer Keys (consolidated)

- T/F: F, T, T, F, F, F, T, T, F, T

- Fill-ins: (citta; ārammaṇa), (cetasikas), (phassa; manasikāra), (vedanā; saññā), (cetanā; dvārā), (mūla)

- Matching: A-4, B-1, C-8, D-6, E-5, F-7, G-2, H-9, I-3, J-10

- Diagram labels & scenario keys: as specified above.

How this chapter fits the series

Vol. 1 grounds literacy in momentariness and co-arising sets; Vol. 2 (*Vibhaṅga*) will dissect these same components category-by-category (khandha/āyatana/dhātu/indriya/sacca), while later volumes train precision (Vols. 3–7) and classroom delivery (Vols. 8–12). (Source: Dr-Silananda-Handbook-Vol2; *Vibhaṅga* notes in Dr-Silananda-Vol3)

1. What Is a *Citta*? Seeing a Mind-Moment at Work

Orientation (why this matters; 3–6 lines)

A *citta* is one instant of knowing an object—brief, discrete, and always arising with mental factors (*cetasikas*). If we can see a single moment cleanly, everyday confusion softens: we notice the door (*dvārā*) a stimulus came through, the object (*ārammaṇa*) that was known, and which factors colored it. This chapter builds that literacy so learners can label “what is happening now” in phone pings, meetings, or family chats without slipping into self-stories. (Source: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Handbook)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.1 — One Moment Cluster: center = *citta*; orbiting chips = five universals (*phassa, vedanā, saññā, cetanā, manasikāra*); left strip shows object & door; right bracket (toggle) shows tone: *kusala/akusala/kiriya*.
Caption: “No *citta* arises alone—see the co-arising set.”

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- **Definition:** *Citta* is the act of knowing an object (*ārammaṇa*). It is momentary and conditioned. (Source: Dr Sīlānanda—Vol. 2)

- **Co-arising rule:** Every *citta* arises with some of the 52 *cetasikas*. Five are **universal**—*phassa* (contact), *vedanā* (feeling), *saññā* (perception), *cetanā* (volition), *manasikāra* (attention). (Source: Dr Mehm Tin Mon—Essence)

- **Door & object:** Knowing occurs through one of six *dvārā*: eye, ear, nose, tongue, body, mind; the object can be visual, auditory, etc., or mental. (Source: AshinJanakabhivamsa-ADL)

- **Ethical tone:** A *citta* has tone—*kusala*, *akusala*, or *kiriya*—determined by **roots** (*mūla*): *alobha/adosa/amoha* vs. *lobha/dosa/moha*. *Kiriya* is functional (kamma-free). (Source: Dr Sīlānanda—Vol. 2–3)

- **Canonical counts:** For literacy we use 89 *cittas* (expandable to 121 by fine jhāna distinctions). (Source: Dr Sīlānanda—Vol. 2)

- **Why this helps practice:** Labeling moments impersonal (“seeing occurs,” “pleasant tone known”) supports *sati* and weakens self-view while strengthening discernment in real episodes. (Source: AshinJanakabhivamsa-ADL)

Daily-life mapping (examples):

- **Slack ping in focus time:** eye-door → *phassa* → pleasant *vedanā* → *saññā* tags “boss” → *cetanā* inclines to click; *manasikāra* steers next object (ping or breath).

- **Traffic light turns yellow:** eye-door → neutral→tensing *vedanā* → *saññā* “yellow” → *cetanā* chooses brake/accelerate; tone reveals roots (calm *alobha/adosa* vs. impatient *lobha*).

- **Family chat message:** ear or eye-door → pleasant *vedanā* → *saññā* recognizes sender → *cetanā* frames reply; *manasikāra* can pivot to “finish task first.”

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom (6–8 mins) — “Name Door → Name Tone → Name Intention”

1. Teacher displays a neutral image, then a ping sound (10s each).

2. Learners whisper-label in sequence: door, tone (pleasant/neutral/painful), intention (“open/ignore/return”).

3. Coach to keep grammar impersonal: “seeing occurs; pleasant tone; intending to check.”

B. Solo (5–7 mins) — “One-Moment Trace”

1. Sit; bring attention to breath for 1 min.

2. Glance once at your phone screen, then look away.

3. Fill the micro-log line (template below).

4. Repeat with eyes closed, attend to a faint sound; log again.

5. Optional: use Plate V1.4 to notice *manasikāra* steering "now → next."

Micro-log template (60–90s): "Door: ____. Object: ____. Tone: ____. Intention next: ____. One universal I noticed clearly: ____."

Assessment Pack (counts fixed)

True/False (10)

1. A *citta* can arise without any *cetasikas*. — **False**

2. *Manasikāra* is one of the five universals. — **True**

3. Tone (*kusala/akusala/kiriya*) depends on *mūla*. — **True**

4. *Kiriya* produces wholesome kamma. — **False**

5. Every *citta* takes an object (*ārammaṇa*). — **True**

6. Eye-door and mind-door are the same *dvārā*. — **False**

7. *Vedanā* and *saññā* are optional factors. — **False**

8. There are exactly and only 121 *cittas*. — **False** (standard 89; extended 121)

9. *Cetanā* coordinates other factors. — **True**

10. *Phassa* means the meeting of door, object, and consciousness. — **True**

Fill-in-the-Blanks (10) — Word bank: citta, ārammaṇa, dvārā, cetasikas, phassa, vedanā, saññā, cetanā, manasikāra, mūla

1. Every ____ knows an object called ____.

2. The five universal ____ arise with all moments.

3. Contact is ____; attention is ____.

4. Feeling is ____; perception is ____.

5. Volition is ____; channels of knowing are the six ____.

6. Tone depends on roots, or ____.

Matching (10) — term → definition

A. *citta*

B. *ārammaṇa*

C. *dvārā*

D. *phassa*

E. *vedanā*

F. *saññā*

G. *cetanā*

H. *manasikāra*

I. *kusala/akusala/kiriya*

J. *mūla*

1. known/target 2) coordinating volition 3) roots determining tone

2. act of knowing 5) felt tone 6) contact/meeting 7) labeling/recognition

3. attention/turning-toward 9) ethical tone classes 10) door/channel

Label-the-Diagram (1–2)

1. On **Plate V1.1**, label the center (*citta*), the five universal chips, the object strip, and the door strip.

2. (Optional) Mark where tone would be shown (right bracket).

Short answer (2)

1. Why does impersonal phrasing (“seeing occurs”) help practice?

2. How does *manasikāra* influence the **next** moment?

Scenario case (1) — everyday life

“**Slack ping at 10:03 during deep work**”: Identify door, object, five universals, tone, and one volitional alternative that keeps you on task for 2 minutes.

Micro-log (1)

“Door: ____. Object: ____. Tone: ____. Intention next: ____. One universal I noticed: ____.”

Quick quiz (5)

1. List any **three** universals.

2. What term means “object”?

3. Which tone is kamma-free?

4. Which door handles thoughts?

5. One practical way to pivot the next moment?

Takeaway Box (1–3 bullets)

- No *citta* arises alone: the five universals are always present.
- Tone shows roots; keep it impersonal to see causes, not “me.”
- *Manasikāra* is the practical pivot that steers “now → next.”

Visuals & Data (proposed Figures & Tables)

Figures (A4 landscape PNG @300 dpi; labels outside; one overlay only):

- Plate V1.1 One Moment Cluster (locked) — co-arising set.
- Plate V1.2 Doors & Objects Strip — door literacy.
- Plate V1.3 Ethical Tone Triad — tone by roots.
- Plate V1.4 Attention Steering — *manasikāra* now→next.

Tables:

- Table V1.1 Universal *Cetasikas* — term | function | daily example.
- Table V1.2 Ethical Tone by Roots — tone | roots active | common signs.
- Table V1.3 Door → Object → Likely Factors — door | typical object | notes.
- Table V1.4 Key Terms Quick-Gloss — Pāli | English | classroom cue.

Answer Keys

True/False: 1 F; 2 T; 3 T; 4 F; 5 T; 6 F; 7 F; 8 F; 9 T; 10 T.

Fill-ins: (1) *citta; ārammaṇa* (2) *cetasikas* (3) *phassa; manasikāra* (4) *vedanā; saññā* (5) *cetanā; dvārā* (6) *mūla*.

Matching: A-4, B-1, C-10, D-6, E-5, F-7, G-2, H-8, I-9, J-3.

Label-the-diagram: center=*citta*; chips=*phassa, vedanā, saññā, cetanā, manasikāra*; left strips=object & door; right bracket=tone.

Short answers (model): (1) It removes self-story and highlights lawful co-arising, aiding *sati* and wisdom. (2) It "turns-toward" a chosen object, conditioning what the next *citta* knows.

Scenario (sample map): Door=eye; object=icon; universals present; tone=pleasant; alternative volition: "silence notifications; resume in 2 min."

Series arc cue

Mastering the one-moment cluster here makes Volume 2 (*Vibhaṅga—Analysis*) intuitive: we'll dissect the same ingredients by frameworks (khandha, āyatana, dhātu, sacca, indriya) and build speed and accuracy in labeling live experience.

2. The 52 *Cetasikas*: Universal, Occasional, Beautiful, Unwholesome (map & uses)

Orientation (why this matters; 3–6 lines)

Every *citta* is a team event. The "players" are the 52 *cetasikas* (mental factors) that color, steer, brighten, or distort a mind-moment. Learn these families and you gain practical levers: you'll spot when *dosa* (aversion) is pushing a reply, when *sati* (mindfulness) stabilizes attention, or when *viriya* (energy) is sagging. This chapter gives a fast, classroom-ready map—what each factor does and how to use it in daily life.

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.5 — "Cetasika Constellation Map."

Concentric rings labeled: Universals (7), Occasionals (6), Unwholesome (14), Beautiful (25 = 19 universal + 6 occasional). Each factor is a chip with a one-word verb (e.g., *hiri* → "shrink from wrong," *ottappa* → "guard").

Caption: "Name the factor; know the lever."

Doctrinal Core (precise Abhidhamma explanation tied to sources)

Definition. *Cetasikas* are mental factors that arise with *citta*, performing distinct functions (Source: Dr Sīlānanda Vol.2–3). No *citta* arises alone; some factors are always present, some appear as needed.

Canonical sets (52 total):

A) Universals — *sabbacitta-sādhāraṇa* (7)

1. *phassa* (contact) — the meeting; 2. *vedanā* (feeling) — tone; 3. *saññā* (perception) — recognition; 4. *cetanā* (volition) — coordinator/doing; 5. *manasikāra* (attention) — turning-toward; 6. *ekaggatā* (one-pointedness) — centering; 7. *jīvitindriya* (mental life-faculty) — sustains the set.

Teaching note: earlier plates emphasized the "core five" for speed; the full universal set is **seven**. (Source: Dr Mehm Tin Mon)

B) Occasionals — *pakiṇṇaka* (6)

8. *vitakka* (initial application); 9. *vicāra* (sustained application); 10. *adhimokkha* (decision/resolve); 11. *viriya* (energy); 12. *pīti* (joy/interest); 13. *chanda* (zeal/aiming).

C) Unwholesome — *akusala* (14)

(1) Four akusala universals: 14. *moha* (delusion), 15. *ahirika* (shamelessness), 16. *anottappa* (recklessness), 17. *uddhacca* (restlessness).

(2) Three with *lobha*-mūla: 18. *lobha* (greed), 19. *diṭṭhi* (wrong view), 20. *māna* (conceit).

(3) Four with *dosa*-mūla: 21. *dosa* (aversion), 22. *issā* (envy), 23. *macchariya* (stinginess), 24. *kukkucca* (remorse).

(4) One with *moha*-mūla: 25. *vicikicchā* (skeptical doubt).

(5) Sloth & torpor pair: 26. *thīna*, 27. *middha*.

(Practical readouts in class below.) (Source: Dr Sīlānanda Vol.2–3)

D) Beautiful — *sobhana* (25)

(i) 19 Beautiful universals — *sobhana-sādhāraṇa*:

28. *saddhā* (confidence), 29. *sati* (mindfulness), 30. *hiri* (moral shame), 31. *ottappa* (moral dread), 32. *alobha* (non-greed), 33. *adosa* (non-hatred), 34. *tatramajjhattatā* (equanimity), 35–36. *kāya/ citta-passaddhi* (tranquillity), 37–38. *kāya/ citta-lahutā* (lightness), 39–40. *kāya/ citta-mudutā* (malleability), 41–42. *kāya/ citta-kammaññatā* (wieldiness), 43–44. *kāya/ citta-pāguññatā* (proficiency),

45–46. *kāyujukatā/ cittujukatā* (rectitude).

(ii) 6 Beautiful occasionals:

47–49. *virati* (abstinences): right speech/action/livelihood; 50–51. *appamaññā* (immeasurables): *karuṇā* (compassion), *muditā* (gladness); 52. *paññā* (*amoha*, wisdom).

(Source: Dr Mehm Tin Mon; AshinJanakabhivamsa)

Map & uses (fast levers).

- Stabilize: call on *sati* + *ekaggatā* + *tatramajjhattatā*.
- Clean the tone: grow *alobha/adosa*; check for *lobha/dosa*.
- Start a task: spark *chanda* + *viriya* + *adhimokkha*; keep *vitakka/vicāra* gentle.
- Ethical guardrails: *hiri/ottappa* stop "send" from becoming harm; *virati* chips reinforce.
- Warmth: *pīti* + *muditā* soften harshness; *karuṇā* directs response.

Practice Section (guided drills; 5–12 mins)

A. Classroom (6–8 mins) — "Name it to tame it."

Show three quick episodes (Slack ping, traffic honk, snack craving). Learners call out one **unwholesome** factor likely active and one **beautiful** counter-factor to cultivate. Keep language impersonal ("aversion arises," "non-hatred develops").

B. Solo (5–7 mins) — "Triad check."

1. Pick a live task (email). 2) Before typing: name **tone** (pleasant/neutral/painful). 3) Name **one unwholesome** present (if any) and **one beautiful** to add. 4) Act; then note result.

Assessment Pack (counts fixed)

True/False (10) — with 1-line explanations

1. *Sati* is one of the 19 beautiful universals. — **True** (it arises with all beautiful *cittas*).
2. *Chanda* is an unwholesome craving factor. — **False** (*chanda* = wholesome zeal/aiming; not *taṇhā*).
3. *Diṭṭhi* belongs to the beautiful set. — **False** (it's unwholesome: wrong view).

4. *Virati* factors are occasional beautiful *cetasikas*. — **True** (speech/action/livelihood abstinences).

5. *Paññā* is counted among the six beautiful occasionals. — **True**.

6. *Ekaggatā* is a universal factor in every *citta*. — **False** (universal in the **canonical seven**, yes; but only as a universal *cetasika*, not present in **every** akusala? It is present in all *cittas* as a universal—so statement should be **True** actually.)

We must correct #6 carefully: Canon teaches ekaggatā is a universal present in every citta. So True. Let's recompose T/F properly.

Restart T/F:

1. *Sati* is one of the 19 beautiful universals. — **True** (arises with all beautiful cittas).

2. *Chanda* is an unwholesome craving factor. — **False** (*chanda ≠ taṇhā*; it's wholesome zeal).

3. *Diṭṭhi* belongs to the beautiful set. — **False** (it's unwholesome: wrong view).

4. *Virati* factors are occasional beautiful cetasikas. — **True** (speech/action/livelihood abstentions).

5. *Paññā* is one of the six beautiful occasionals. — **True**.

6. *Ekaggatā* is a universal cetasika present with every citta. — **True**.

7. *Uddhacca* (restlessness) appears only in wholesome cittas. — **False** (it's an unwholesome universal).

8. *Hiri* and *ottappa* are beautiful universals. — **True**.

9. *Thīna* and *middha* are wholesome calming factors. — **False** (they're unwholesome sloth & torpor).

10. *Pīti* is an occasional (non-universal) cetasika. — **True**.

Answer key: T, F, F, T, T, T, F, T, F, T.

Fill-in-the-Blanks (10) — Word bank: sati, ekaggatā, chanda, viriya, vitakka, vicāra, diṭṭhi, hiri, ottappa, paññā

1. Mindfulness is ____; it stabilizes remembering the object. → **sati**

2. One-pointedness is ____; it centers the moment. → **ekaggatā**

3. Zeal/aiming that starts tasks is ____. → **chanda**

4. Energy for effort is ____. → **viriya**

5. Initial application is ____; sustained application is ____. → **vitakka; vicāra**

6. Wrong view is ____; wisdom is ____. → **diṭṭhi; paññā**

7. Moral shame is ____; moral dread/guard is ____. → **hiri; ottappa**

Answer key: as above.

Matching (10) — factor → function (shuffle answers)

Left

A. *alobha*

B. *adosa*

C. *tatramajjhattatā*

D. *viriya*

E. *pīti*

F. *issā*

G. *kukkucca*

H. *karuṇā*

I. *muditā*

J. *saddhā*

Right

1. buoyant glad-interest

2. non-greed / letting-go

3. confidence/faith

4. remorse/regret after bad act

5. compassion toward suffering

6. even-minded balance

7. non-hatred / kindness baseline

8. energy for wholesome doing

9. envy at others' success

10. gladness at others' success

Key: A-2, B-7, C-6, D-8, E-1, F-9, G-4, H-5, I-10, J-3.

Label-the-diagram (1)

On Plate V1.5, circle the **four rings** and write the counts: 7, 6, 14, 25. Then pick any two chips and write one-verb functions (e.g., *hiri* → "shrink," *viriya* → "energize").

Key: Rings labeled correctly; verbs roughly correct and specific.

Short answer (2)

1. Explain why *chanda* is not the same as *taṇhā*. (Chanda = wholesome zeal/aiming; *taṇhā* = craving/appropriation.)

2. Give one workplace example where *hiri/ottappa* change your action at the last second.

Scenario case (1) — everyday life

"Slack ping + tempting link." You're focused on a report. A message includes a sensational link. Map likely active **unwholesome** factors and choose **two beautiful** factors to bring online. Write your new micro-action (e.g., "snooze channel 20 min").

Sample key: Unwholesome—*lobha* (curiosity-pull), *uddhacca* (agitation), maybe *diṭṭhi* ("I can multitask"). Beautiful—*sati*, *viriya*, *tatramajjhattatā*; micro-action—mute channel, finish paragraph.

Micro-log (1)

"Episode: ____. Noticed (unwholesome): ____. Chosen (beautiful): ____. Result: ____."

Quick quiz (5)

1. Name the **six** occasional cetasikas.

2. Which set holds the **three abstinences**?

3. Two beautiful universals besides *sati*.

4. Two unwholesome that often pair with anger.

5. One lever to start tasks quickly.

Keys: (1) *vitakka, vicāra, adhimokkha, viriya, pīti, chanda*; (2) Beautiful occasionals (*virati*); (3) *hiri, ottappa, saddhā, alobha, adosa, tatramajjhattatā…*; (4) *dosa, issā, macchariya, kukkucca*; (5) *chanda + viriya (+ adhimokkha)*.

Takeaway Box

- Know the families: 7 universals, 6 occasionals, 14 unwholesome, 25 beautiful (19 + 6).

- Spot the drift (*uddhacca, lobha, dosa*) and add the antidotes (*sati, alobha, adosa, tatramajjhattatā*).

- *Chanda* starts; *viriya* carries; *sati* steadies; *paññā* guides.

Figures & Tables (proposed for this chapter)

Figures (A4 PNG, labels outside; one overlay each)

- Plate V1.5 Cetasika Constellation Map (counts + families).

- Plate V1.6 Unwholesome Readouts (14 chips grouped: lobha/dosa/moha blocks).

- Plate V1.7 Beautiful Levers (19 universals ring + 6 occasionals with usage verbs).

Tables

- Table V1.5 Full 52 Cetasikas — name | function | “use this when…” (2-line entries).

- Table V1.6 Unwholesome → Antidote Map — factor | common episode | beautiful counter-factor(s).

- Table V1.7 Classroom Drill Prompts — episode → likely factors (unwholesome/beautiful) → micro-action.

Answer Keys (consolidated)

- **T/F:** T, F, F, T, T, T, F, T, F, T.

- **Fill-ins:** sati; ekaggatā; chanda; viriya; vitakka/vicāra; diṭṭhi/paññā; hiri/ottappa.

- **Matching:** A-2, B-7, C-6, D-8, E-1, F-9, G-4, H-5, I-10, J-3.

- **Diagram/Scenario/Quiz:** as indicated above.

3. Building a Moment: How *Citta* Co-arises with *Cetasikas*

Orientation (why this matters; 3–6 lines)

A single *citta* is never alone. Each mind-moment is a compact "team event" where specific *cetasikas* arise together, support each other, and color what is known. Learning this co-arising pattern turns vague experience into a readable map: you can tell when attention (*manasikāra*) points, when volition (*cetanā*) pushes, when equanimity (*tatramajjhattatā*) steadies, and when unwholesome factors sneak in. Mastering the build of one moment is the gateway to every later analysis. (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon-Essence; Dr-Sīlānanda-Vol2–3)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.6 — "Moment Build: the Co-arising Mesh."

Left strip: Door (*dvārā*) + Object (*ārammaṇa*). Center ring: **7 universals** (chips) hugging the *citta* node. Outer ring: **Occasionals (6)** and any **tone-roots** (e.g., *alobha/adosa/amoha* or *lobha/dosa/moha*). Tiny curly links (not arrows) between chips show "born-together" support.

Caption: "A moment = *citta* + a lawful team (no one plays alone)."

(Source: Dr-Sīlānanda-Vol2; DrMehmTinMon-Essence)

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- **The rule of the team.** Every mind-moment (*citta*) arises with a set of mental factors (*cetasikas*). **Seven are universal**—*phassa, vedanā, saññā, cetanā, manasikāra, ekaggatā,*

jīvitindriya—present with **every** *citta* (Source: DrMehmTinMon-Essence; Dr-Sīlānanda-Vol2).

- **Occasionals and tone.** Depending on task and tone, **six occasionals** (*vitakka, vicāra, adhimokkha, viriya, pīti, chanda*) may join; **roots** (*mūla*) determine tone: *kusala / akusala / kiriya* (Source: Dr-Sīlānanda-Vol2–3).

- **How "togetherness" works.** In *Paṭṭhāna* terms, these factors condition one another by **conascence** (*sahajāta-paccaya*) and **mutuality** (*aññamañña-paccaya*); they are **associated** (*sampayutta*) and **rooted** in support (*nissaya*). Think "born-together, helping-together," not a time sequence inside one instant (Source: Dr-Sīlānanda-Vol3).

- **Functional roles (quick map).**
    - *Phassa* meets; *vedanā* tones; *saññā* recognizes; *cetanā* coordinates; *manasikāra* points; *ekaggatā* centers; *jīvitindriya* sustains.
    - Occasionals: *vitakka/vicāra* place & rub the mind; *viriya* energizes; *pīti* gladdens; *adhimokkha* decides; *chanda* aims.

- **Daily-life read.** During a Slack ping: eye-door + icon (*object*) → **all seven universals** arise; then, depending on what you do, *adhimokkha* (decide), *chanda/viriya* (start), or *uddhacca/lobha* (unwholesome pull) join. (Source: AshinJanakabhivamsa-ADL)

Practice Section (5–12 minutes)

A. Classroom drill (6–7 min): "Spot the Seven."

Teacher flashes three quick prompts (image, tone, word). Learners speak the seven universals in order; then add any occasionals they notice (e.g., "decision" → *adhimokkha*). Keep phrasing impersonal: "contact occurs… intention coordinates…."

B. Solo drill (5 min): "Occasional Cameo."

1. Pick a live object (the cursor blinking). 2) Whisper the seven universals once. 3) Ask: "Which occasional is here?" (placing = *vitakka*; energy = *viriya*; decision = *adhimokkha*). 4) Add one beautiful counter-factor if tone is slipping (*sati, alobha, adosa, tatramajjhattatā*).
   (Source: AshinJanakabhivamsa-ADL; Dr-Sīlānanda-Vol2)

Assessment Pack

True/False (10)

1. The seven universals arise with every *citta*. — **True**

2. *Ekaggatā* is optional and may be absent from a *citta*. — **False**

3. *Vitakka* and *vicāra* are occasional factors that may or may not arise. — **True**

4. *Sahajāta-paccaya* means “arising later in the next moment.” — **False** (it means born together)

5. *Cetanā* coordinates the other factors in the moment. — **True**

6. *Manasikāra* primarily decides moral tone (*kusala/akusala*). — **False** (tone is by *mūla*)

7. *Jīvitindriya* sustains the mental set of the moment. — **True**

8. *Aññamañña-paccaya* expresses mutual support among co-arising factors. — **True**

9. The door (*dvārā*) determines which universals arise. — **False** (all seven arise regardless of door)

10. *Pīti* is a universal cetasika. — **False** (it’s occasional)

Fill-in-the-Blanks (10) — Word bank: phassa, vedanā, saññā, cetanā, manasikāra, ekaggatā, jīvitindriya, vitakka, vicāra, adhimokkha

1. Contact is ____; it marks the “meeting.”

2. Feeling is ____; it registers tone.

3. Recognition is ____; it marks features.

4. Volition is ____; it coordinates doing.

5. Attention is ____; it turns-toward the object.

6. One-pointedness is ____; it centers the moment.

7. The mental life-faculty is ____; it sustains the set.

8. Initial application is ____; sustained application is ____.

9. Decision/resolve is ____.

Matching (10) — factor → function

Left

A. *viriya*

B. *pīti*

C. *chanda*

D. *tatramajjhattatā*

E. *alobha*

F. *adosa*

G. *sati*

H. *vitakka*

I. *vicāra*

J. *adhimokkha*

Right

1. steady balance/even-mindedness

2. non-greed/letting go

3. non-hatred/kind baseline

4. mindfulness/non-forgetfulness

5. energy/effort

6. glad-interest/joy

7. zeal/aiming

8. initial placing on object

9. sustained “rubbing” on object

10. decision/commitment

Label-the-Diagram (1–2)

1. On Plate V1.6, circle the **7 universals** nearest the *citta* node and label two occasionals currently present.

2. Draw a tiny curly link between two universals and write “born-together (*sahajāta*).”

Short answer (2)

1. Explain how *aññamañña-paccaya* clarifies teamwork inside one moment.
2. In what way does *manasikāra* influence the **next** moment, while *mūla* sets the tone of the **current** one?

Scenario case (1) — everyday life

“Reply-All Temptation.” You read a sharp email. Map the seven universals; add the occasionals likely present (*vitakka/vicāra/viriya/adhimokkha*). Identify any unwholesome factors (*dosa, uddhacca, kukkucca*). Choose **two** beautiful factors to bring online and write your one-line action plan (e.g., “Add *sati* + *tatramajjhattatā*; wait 2 min; draft kindly.”)

Micro-log (1) — 60–90s

“Door: ____. Object: ____. I noticed these **universals**: ____; **occasionals**: ____. Tone (roots): ____. One lever I added: ____.”

Quick quiz (5)

1. List the **seven universals**.

2. Name **two** occasional factors that help start a task.

3. Which condition means “born together”?

4. Which factor coordinates? Which turns-toward?

5. What sets ethical tone in a *citta*?

Takeaway Box (1–3 bullets)

- A moment = *citta* + **seven universals** + optional “cameo” factors.
- Inside one instant, factors are **born-together** and **mutually supportive**—not a mini time-line.
- Train the levers: spot occasionals and add beautiful factors to steady tone and action.

Figures & Tables (for this chapter)

Figures (A4 PNG @300 dpi; labels outside; one overlay only):

- Plate V1.6 Moment Build: the Co-arising Mesh (this chapter’s anchor).
- Plate V1.7 Conascence & Mutuality (chip diagram with *sahajāta/aññamañña* curly links).
- Plate V1.8 “Who’s on Stage?” (universals tight ring; flip-in tiles for occasionals).

Tables:

- Table V1.5 “Seven Universals — Quick Roles” (term | core function | classroom cue).
- Table V1.6 “Occasionals in Action” (factor | when it appears | example prompt).
- Table V1.7 “Conditions Cheat-Card” (*sahajāta, aññamañña, sampayutta, nissaya* | one-line gloss | teaching example).

Answer Keys (consolidated)

- **True/False:** T, F, T, F, T, F, T, T, F, F.
- **Fill-ins:** phassa; vedanā; saññā; cetanā; manasikāra; ekaggatā; jīvitindriya; vitakka; vicāra; adhimokkha.
- **Matching:** A-5, B-6, C-7, D-1, E-2, F-3, G-4, H-8, I-9, J-10.
- **Label/Short/Scenario/Quiz:** as specified above.

Traceability: Definitions and set counts from *Handbook of Abhidhamma* (Vol. 2–3) and *Essence of Buddha Abhidhamma*; daily-life pedagogy aligned with *Abhidhamma in Daily Life*. *(Source: Dr-Sīlānanda-Vol2–3; DrMehmTinMon-Essence; AshinJanakabhivamsa-ADL).*

4. The 28 *Rūpas*: Material Phenomena in Daily Life

Orientation (why this matters)

Abhidhamma says materiality (*rūpa*) is lawful, ever-changing, and knowable through the five physical doors. Learning the **28 *rūpas*** helps you read the body and world without self-stories: warmth is *tejo*, pressure is *paṭhavī*, the buzz in your phone is *sadda*, the finger tap that sends a message uses *kāya-viññatti* (bodily intimation). With this literacy, posture, pain, temperature, flavor, smell, sound, screen color—all become clear teaching moments. (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon-Essence; Dr-Sīlānanda-Vol2–3)

Diagram Hook (what to draw/see)

Plate V1.9 — "28 *Rūpas* at a Glance."

Inner ring: **4 Great Elements (*mahābhūta*)** — *paṭhavī* (solidity), *āpo* (cohesion), *tejo* (temperature), *vāyo* (motion).

Outer ring: **24 Derived (*upādā-rūpa*)** grouped: sense-bases, objects, sex, heart-base, life-faculty (material), nutriment, space, intimations, mutables, characteristics.

Caption: "What you feel/taste/see/hear/touch maps here." (Source: Dr-Sīlānanda-Vol2)

Doctrinal Core (precise Abhidhamma explanation)

1) The 28 *rūpas*

A. Four Great Elements (*mahābhūta*):

1. *Paṭhavī* (solidity/pressure), 2. *Āpo* (cohesion), 3. *Tejo* (temperature/heat-cold), 4. *Vāyo* (motion/tension).

B. Twenty-four Derived (*upādā-rūpa*):

– **Sense-bases (pasāda-rūpa, 5):** eye-, ear-, nose-, tongue-, body-sensitivity (*cakkhu, sota, ghāna, jivhā, kāya-pasāda*).

– **Sense-objects (4):** visible form (*vaṇṇa*), sound (*sadda*), odor (*gandha*), taste (*rasa*). *(Tangibles are the three elements—paṭhavī/tejo/vāyo—so not a separate item.)*

– **Sex (2):** female-faculty (*itthindriya*), male-faculty (*purisindriya*).

– **Heart-base (1):** *hadaya-vatthu* (physical base for mind-door cognitions, per Abhidhamma).

– **Life-faculty—material (1):** *rūpa-jīvitindriya*.

– **Nutriment (1):** *āhāra/ojā* (nutritive essence).

– **Space (1):** *ākāsa-dhātu* (delimiting matter).

– **Intimation (2):** bodily (*kāya-viññatti*), verbal (*vacī-viññatti*)—the communicative capacities that

move posture or speech.

– **Mutables / Plasticities (3):** lightness (*lahutā*), malleability (*mudutā*), wieldiness (*kammaññatā*)—of **matter**.

– **Characteristics (4):** production (*upacaya*), continuity (*santati*), decay (*jaratā*), impermanence (*aniccatā*)—of **matter**.

(Source: Dr-Sīlānanda-Vol2–3; DrMehmTinMon-Essence)

2) Four causes of *rūpa* (how matter arises):

- **Kamma-born:** e.g., sex faculty, life-faculty, heart-base (at conception and life-stream support).

- **Citta-born:** postures, gestures, speech (*viññatti*) driven by intention—typing, nodding, speaking.

- **Utu-born (temperature):** heat/cold cycles; body warmth; environmental temperature.

- **Āhāra-born (nutriment):** growth/maintenance via food; energy after a meal.

(Source: AshinJanakabhivamsa-ADL; Dr-Sīlānanda-Vol2)

3) Daily-life decoder (quick reads):

- **Laptop warmth on your palms** → *tejo*; if you shift hands, that's citta-born *kāya-viññatti*.

- **Haptic buzz** → *sadda* (object); **seeing blue badge** → *vaṇṇa*; **finger pressure** on glass → *paṭhavī* + *vāyo*.

- **Mint taste** → *rasa*; **cool rush** in mouth → *tejo*; **saliva bind** → *āpo*.

- **Chest tightness in stress** → *vāyo* (tension) + *paṭhavī* (pressure).

- **Standing up to greet someone** → citta-born *kāya-viññatti* (bodily intimation).

Teacher note: Keep it impersonal: "warmth is known," "pressure is known"—no "my heat/my pain." (Source: AshinJanakabhivamsa-ADL)

Practice Section (guided drills; 5–12 mins)

A. Classroom (6–8 min) — "Name the Element; Name the Source."

1. Touch: press thumb and forefinger → say "*paṭhavī* (pressure)."

2. Breathe cool air → say "*tejo* (cool)."

3. Move shoulder → say "*vāyo* (motion); citta-born *kāya-viññatti*."

4. Look at a colored dot → say "*vaṇṇa* (visible)."

5. Listen to a short tone → say "*sadda* (sound)."
   Then guess the **cause** (kamma / citta / utu / āhāra).

B. Solo (5–7 min) — "Five-door scan with one label."

Pick any daily scene (desk). For 60–90 s, rotate doors: eye, ear, nose, tongue, body. For each, whisper one *rūpa* label ("blue = *vaṇṇa*," "chair pressure = *paṭhavī*," "AC breeze = *vāyo/tejo*," "coffee smell = *gandha*," "aftertaste = *rasa*"). Finish with a one-line micro-log.

Assessment Pack (counts fixed)

True/False (10)

1. *Paṭhavī, āpo, tejo, vāyo* are called *mahābhūta*. — **True**

2. *Photthabba* (tangible) is a 5th separate object in the 28 list. — **False** (it's the three elements)

3. Eye-sensitivity is a *pasāda-rūpa*. — **True**

4. *Sadda* is counted among the four "object" *rūpas*. — **True**

5. *Hadaya-vatthu* is a derived *rūpa*. — **True**

6. *Lahutā, mudutā, kammaññatā* describe **mental** lightness etc. — **False** (here they're **material** mutables)

7. *Ākāsa-dhātu* in this list means infinite space. — **False** (delimiting space of matter)

8. Bodily and verbal *viññatti* are modes of communicating via *rūpa*. — **True**

9. All *rūpa* is produced only by temperature (*utu*). — **False** (four causes)

10. *Rūpa-jīvitindriya* is the life-faculty of matter. — **True**

Fill-in-the-Blanks (10) — Word bank: paṭhavī, āpo, tejo, vāyo, vaṇṇa, sadda, gandha, rasa, hadaya-vatthu, jīvitindriya, āhāra/ojā, ākāsa-dhātu, kāya-viññatti, vacī-viññatti

1. Pressure/solidity is ____; motion/tension is ____.

2. Visible color is ____; sound is ____.

3. Odor is ____; taste is ____.

4. The physical base for certain mind functions is ____.

5. The life-faculty of matter is ____.

6. Nutritive essence is ____; delimiting space is ____.

7. Bodily and verbal intimations are ____ and ____.

Matching (10) — group → examples

Left

A. *Pasāda-rūpa* (sensitivities)

B. Object *rūpa*

C. Sex faculty

D. Mutables of matter

E. Characteristics of matter

F. Intimation

G. Great elements

H. Space element

I. Nutriment

J. Base for mind-door

Right

1. *upacaya, santati, jaratā, aniccatā*

2. *cakkhu, sota, ghāna, jivhā, kāya* (as sensitivities)

3. *paṭhavī, āpo, tejo, vāyo*

4. *vaṇṇa, sadda, gandha, rasa*

5. *itthindriya, purisindriya*

6. *lahutā, mudutā, kammaññatā*

7. *kāya-viññatti, vacī-viññatti*

8. *ākāsa-dhātu*

9. *āhāra/ojā*

10. *hadaya-vatthu*

Label-the-diagram (1–2)

1. On Plate V1.9, shade the inner ring (*mahābhūta*) and label two derived groups you used today (e.g., “object-rūpa: *vaṇṇa/sadda*,” “intimation: *kāya-viññatti*”).

2. (Optional) Draw a small icon next to each of the **four causes** you think were active in the last hour.

Short answer (2)

1. Explain why *photthabba* isn’t a separate 5th “object *rūpa*” in the 28.
2. Give an example of citta-born matter in a typical workday.

Scenario case (1)

“Elevator pitch + phone buzz.” You speak to your manager while your phone vibrates. Identify at least **six** *rūpas* present and note likely causes (e.g., *sadda* (speech), *vaṇṇa* (display), *kāya-viññatti* (gestures), *paṭhavī* (foot pressure), *vāyo* (postural tension), *tejo* (warmth of palm); causes: citta for gestures/speech, utu for warmth, etc.). Suggest one adjustment to reduce *vāyo* tension.

Micro-log (1) — 60–90 s

“Door: ____. Noticed *rūpa*: ____. Cause guessed: ____. One adjustment: ____.”

Quick quiz (5)

1. List the **four great elements**.

2. Name the **four object rūpas**.

3. Two examples of *viññatti*.

4. Which item is “delimiting matter”?

5. One *rūpa* likely felt when standing barefoot on cold tile.

Takeaway Box

- Matter ≠ “me”: it’s lawful **28-fold** and four-caused (*kamma, citta, utu, āhāra*).

- Use door literacy: color/sound/smell/taste/touch map cleanly to *rūpa*.

- In practice, label one *rūpa* and one cause—clarity rises, stories drop.

Figures & Tables (proposed)

Figures (A4 landscape PNG @300 dpi; labels outside; one overlay each)

1. Plate V1.9 28 *Rūpas* at a Glance — rings: 4 elements + 24 derived groups.

2. Plate V1.10 Four Causes of Matter — *kamma / citta / utu / āhāra* with everyday examples.

3. Plate V1.11 Intimation Demo — *kāya-viññatti / vacī-viññatti* (gesture-to-speech path).

4. Plate V1.12 Door-Object Map — which *rūpa* shows up at each door.

Tables

1. Table V1.8 The 28 *Rūpas* — name | group | quick definition | daily example.

2. Table V1.9 Four Causes × Examples — cause | typical *rūpa* | classroom cue.

3. Table V1.10 Sense-bases & Objects — base | object | what learners can actually feel/see/hear.

4. Table V1.11 Intimation & Posture — action | *rūpa* involved | likely cause.

Answer Keys (consolidated)

True/False: 1 T; 2 F; 3 T; 4 T; 5 T; 6 F; 7 F; 8 T; 9 F; 10 T.

Fill-ins:

1. *paṭhavī; vāyo*

2. *vaṇṇa; sadda*

3. *gandha; rasa*

4. *hadaya-vatthu*

5. *jīvitindriya*

6. *āhāra/ojā; ākāsa-dhātu*

7. *kāya-viññatti; vacī-viññatti*

Matching (key): A-2, B-4, C-5, D-6, E-1, F-7, G-3, H-8, I-9, J-10.

Short answers (models):

1. Because “tangible” is just the **three elements** (*paṭhavī, tejo, vāyo*) contacting *kāya-pasāda*; it isn’t a distinct 5th object item in the 28.

2. Intention to wave/speak gives rise to bodily/verbal *viññatti*; e.g., raising a hand in a meeting.

Scenario (sample map): See listed *rūpas*; reduce *vāyo* by softening shoulders, lengthening exhale (calms postural tension).

Series arc cue

This *rūpa* literacy (Vol. 1) prepares you for **Vol. 2 — *Vibhaṅga*** where material/mental analyses (khandha/āyatana/dhātu) interlock; later, **Vol. 7 — *Paṭṭhāna*** will deepen the four causes into the **24 relations** for material and mental events. (Source: Dr-Sīlānanda-Vol2–3; DrMehmTinMon-Essence)

5. The Object (*Ārammaṇa*) and the Door (*Dvārā*): How Knowing Meets Known

Orientation (why this matters)

Every mind-moment is a meeting: a *citta* knows an **object** (*ārammaṇa*) through a **door** (*dvārā*). When you can name the door and name the object, confusion drops and precision rises. That Slack ping? Ear-door + sound; the blue badge? Eye-door + visible form; the urge to plan dinner mid-meeting? Mind-door + idea. Door–object literacy is the backbone of classroom drills and daily-life mindfulness. (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon-Essence; Dr-Sīlānanda-Vol2)

Diagram Hook (what to draw/see; 1 caption)

Plate V1.13 — "Door–Object Handshake."

Six vertical panels (doors) facing six object rows; lines show legal matches:

- Eye ↔ visible (*vaṇṇa*)
- Ear ↔ sound (*sadda*)
- Nose ↔ odor (*gandha*)
- Tongue ↔ taste (*rasa*)
- Body ↔ tangible (*photthabba* = *paṭhavī/tejo/vāyo*)
- Mind ↔ **all** classes (including ideas/dhammas).

Caption: "Knowing occurs where door and object meet." (Source: Dr-Sīlānanda-Vol2)

Doctrinal Core (precise Abhidhamma map)

- **Object (*ārammaṇa*):** what is known by a *citta*. Classical six: visible, sound, odor, taste, tangible (the three elements—*paṭhavī/tejo/vāyo*), and **dhamma** (mind-object: past/future images, concepts, mental factors, subtle *rūpas*, *nibbāna*). (Source: Dr-Sīlānanda-Vol2; DrMehmTinMon)

- **Door (*dvārā*):** channel of presentation—eye, ear, nose, tongue, body, **mind**. Each physical door admits only its matching object; the **mind-door** can take **any** class. (Source: AshinJanakabhivamsa-ADL)

- **Bases & sensitivities:** physical knowing needs a base (*vatthu*): eye-sensitivity, ear-sensitivity, etc.; mind-door processes rely on *hadaya-vatthu* (heart-base) in the Abhidhamma system.

(Source: Dr-Sīlānanda-Vol2–3)

- **Contact formula:** *phassa* = door + object + consciousness "meeting." From *phassa* comes *vedanā* (tone), then the stream proceeds. (This chapter trains just the meeting.) (Source: DrMehmTinMon)

- **Mind-door breadth:** The mind can know not only the five-door objects but also *dhammas* like memories, plans, concepts (*paññatti*), and ultimate phenomena (*cetasikas, cittas, nibbāna*). (Source: Dr-Sīlānanda-Vol3)

Daily-life reads

- Unlocking your phone: eye-door + *vaṇṇa* (icons), then mind-door + *dhamma* (plan).

- Coffee break: nose-door + *gandha* (aroma), tongue-door + *rasa* (taste), body-door + *photthabba* (warm mug).

- Sudden idea while typing: mind-door + *dhamma* ("email John now"), even as eye-door stays on text.

Practice Section (5–12 minutes)

A. Classroom (6–8 min) — "Name Door, Name Object."

Teacher flashes/plays brief stimuli (image, tone, scent strip if available). Learners answer in three beats: "Door: ____. Object: _____. Tone: pleasant/neutral/painful." Keep impersonal phrasing.

B. Solo (5–7 min) — "Five-Door Lap + Mind Lap."

1. Sit at desk. 2) In 60–90 s, rotate: eye→ear→nose→tongue→body→mind. 3) Whisper one label each ("eye–*vaṇṇa*," "ear–*sadda*," "mind–*dhamma*"). 4) Fill the micro-log line.

Assessment Pack

True/False (10)

1. The body-door can know sound. — **False**

2. Tangible object (*photthabba*) is the trio *paṭhavī/tejo/vāyo*. — **True**

3. The mind-door can take any of the five physical objects and *dhamma*. — **True**

4. *Hadaya-vatthu* is counted as a sensitivity (*pasāda-rūpa*). — **False** (separate derived *rūpa*)

5. *Phassa* requires door, object, and consciousness. — **True**

6. The nose-door can take taste objects. — **False**

7. Visible object is called *vaṇṇa*. — **True**

8. *Dhamma-ārammaṇa* includes concepts and mental factors. — **True**

9. The eye-door can know *sadda*. — **False**

10. Door literacy is irrelevant to practice. — **False**

Fill-in-the-Blanks (10)

Word bank: *vaṇṇa, sadda, gandha, rasa, photthabba, dhamma, cakkhu-dvāra, sota-dvāra, kāya-dvāra, mano-dvāra, phassa, hadaya-vatthu*

1. Visible object is ____; sound object is ____.

2. Odor is ____; taste is ____.

3. Tangible is ____; mind-object is ____.

4. Eye-door is ____; ear-door is ____.

5. Body-door is ____; mind-door is ____.

6. The physical base for mind processes is ____.

7. The “meeting” of door, object, and consciousness is ____.

Matching (10) — pair door to its legal object

Left

A. *cakkhu-dvāra*

B. *sota-dvāra*

C. *ghāna-dvāra*

D. *jivhā-dvāra*

E. *kāya-dvāra*

F. *mano-dvāra*

G. *vaṇṇa*

H. *sadda*

I. *photthabba*

J. *dhamma*

Right

1. visible form
2. sound
3. odor
4. taste
5. tangible (pressure/temperature/motion)
6. all six classes (any object)
7. eye-door
8. ear-door
9. body-door
10. mind-object

Label-the-Diagram (1–2)

1. On Plate V1.13, draw lines for legal matches only (no cross-wires), then circle the mind-door lane.
2. (Optional) Annotate *photthabba* with its three elements.

Short answer (2)

1. Why does identifying the door before the tone help wise response?

2. What extra range does the mind-door have beyond the five physical doors?

Scenario case (1)

“Pop-up + sudden plan.” While editing a file, an update pop-up appears and you remember to email a friend. Map two simultaneous streams: eye-door + *vaṇṇa* (popup) and mind-door + *dhamma* (plan). State your next action using impersonal phrasing and one stabilizing factor (e.g., “attention returns to text for 60 s”).

Micro-log (1) — 60–90 s

“Door: ____. Object: ____. Tone: ____. Next intention: ____.”

Quick quiz (5)

1. List the six doors.

2. Which door can take **all** classes of object?

3. Give the Pāli term for sound object.

4. What are the three elements in *photthabba*?

5. What is *phassa*?

Reflection ticket (1)

Where in today’s practice did the **mind-door** hijack your attention? Name the *dhamma* object and one way you steered back.

Takeaway Box

- Name the **door** and **object** first; tone and intention become clearer.

- Physical doors are one-to-one with their object; **mind-door knows all**.

- *Phassa* is just the meeting—see it cleanly, and choices improve.

Figures & Tables (this chapter)

- **Figures**:
    - Plate V1.13 Door–Object Handshake (legal matches).
    - Plate V1.14 *Photthabba* Detail (the three elements at the body-door).
    - Plate V1.15 Mind-Door Scope (examples of *dhamma-ārammaṇa*).
- **Tables**:
    - Table V1.12 Door ↔ Object Matrix — legality map with examples.
    - Table V1.13 Bases & Sensitivities — *pasāda-rūpa* & *hadaya-vatthu* quick guide.
    - Table V1.14 Dhamma Objects — categories: concepts, mental factors, *nibbāna*, subtle *rūpas*.

Answer Keys

True/False: F, T, T, F, T, F, T, T, F, F.

Fill-ins:

1. *vaṇṇa; sadda*
2. *gandha; rasa*
3. *photthabba; dhamma*
4. *cakkhu-dvāra; sota-dvāra*
5. *kāya-dvāra; mano-dvāra*
6. *hadaya-vatthu*
7. *phassa*

Matching (key): A-7, B-8, C-3, D-4, E-9, F-6, G-1, H-2, I-5, J-10.

Short answers (models):

1. Door-first labeling stays impersonal and precise; with the channel known, tone and intention can be adjusted before speech/action.

2. The mind-door can know any five-door object **and** *dhamma* (ideas, memories, concepts, mental factors, *nibbāna*).

6. Wholesome, Unwholesome, Functional: The Three Ethical Tones of Consciousness

Orientation (why this matters)

Every mind-moment (*citta*) carries a **tone**: *kusala* (wholesome), *akusala* (unwholesome), or *kiriya* (functional). Tone is set by **roots** (*mūla*), not by mood. When we can read tone quickly, we can steer replies, clicks, and choices at the exact moment they form. This chapter trains a practical eye for tone using root "signs," so daily life—email, meetings, family chat—becomes a live ethics lab. (Source: Dr-Sīlānanda-Vol2–3; DrMehmTinMon-Essence; AshinJanakabhivamsa-ADL)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.3 — Ethical Tone Triad. Three vertex badges: *kusala*, *akusala*, *kiriya*. Outside each, **root chips**:

- *kusala*: *alobha, adosa, (amoha)* → "two-root / three-root."
- *akusala*: *lobha, dosa, moha*.
- *kiriya*: "kamma-free" (arahant acts; plus some **rootless** functional operations).

  Caption: "Tone = roots; roots drive consequences." (Source: Dr-Sīlānanda-Vol2–3)

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- **Tone is by roots (*mūla*).**
  - *Kusala* = rooted in *alobha* (non-grasping) + *adosa* (non-ill-will) ± *amoha* (wisdom). Produces wholesome *kamma*.
  - *Akusala* = rooted in *lobha* (greed), *dosa* (aversion), or *moha* (delusion). Produces unwholesome *kamma*.
  - *Kiriya* = **functional**; looks like wholesome in qualities but **produces no kamma** (arahant moral acts) and includes some **rootless** (*ahetuka*) functional processes (e.g., adverting,

determining). (Source: Dr-Sīlānanda-Vol2–3)

- **Not a feeling, a footing.** Pleasant *vedanā* doesn't guarantee *kusala*, nor painful *vedanā akusala*. Tone rests on roots present **with** the moment. (Source: DrMehmTinMon-Essence)

- **Practical readouts (quick signs).**

  - *Kusala*: warmth, ease, clarity, willingness to release, even-mindedness (*tatramajjhattatā*).

  - *Akusala*: stickiness (*lobha*), heat/tightening (*dosa*), fogginess/scatter (*moha/uddhacca*).

  - *Kiriya*: clean, effective doing without "aftertaste" (no *mine/for me* story). (Source: AshinJanakabhivamsa-ADL)

- **Everyday test.** Ask: "Is there grasping or pushing? Is there clarity?" The presence/absence of *alobha/adosa/amoha* sorts the tone swiftly.

Modern examples

- **Inbox triage:** Calm prioritizing = *kusala* (non-grasping + non-ill-will); rage-reply = *akusala* (*dosa*); a neutral, efficient keystroke to archive by habit (arahant case) would be *kiriya*.

- **Social feed:** "Just one more" pull = *lobha* → *akusala*; pausing to close the app with clarity = *kusala* (two or three roots).

- **Helping a colleague:** Same helpful act can be *kusala* (generous, clear) or *akusala* (people-pleasing from fear) depending on roots.

Practice Section (guided drills; 5–12 mins)

A. Classroom (6–8 mins) — "Spot the Root, State the Tone."

Teacher reads three vignettes (ping temptation, harsh comment, quick assist). Learners name (1) likely **root(s)** active, (2) **tone**, (3) one **counter-root** to cultivate. Keep impersonal phrasing.

B. Solo (5–7 mins) — "Before Send."

1. Bring to mind a live reply/text. 2) Scan body for stickiness/heat/fog. 3) Name current tone; add one **beautiful** factor (*alobha/adosa/amoha; hiri/ottappa; sati*). 4) Re-check tone; then act.

Assessment Pack

True/False (10)

1. Tone is determined by *vedanā* (pleasant/neutral/painful). — **False**

2. *Kusala* requires at least *alobha* and *adosa*. — **True**

3. *Amoha* (wisdom) is never part of *kusala*. — **False**

4. *Akusala* tones produce unwholesome *kamma*. — **True**

5. *Kiriya* tones are kamma-free. — **True**

6. *Lobha* can be present in *kusala* moments. — **False**

7. An efficient act can be *akusala* if rooted in aversion. — **True**

8. *Kiriya* includes some rootless (*ahetuka*) functional processes. — **True**

9. *Hiri* and *ottappa* belong to the unwholesome set. — **False** (beautiful universals)

10. Calm clarity with willingness to release is a mark of *alobha*-based *kusala*. — **True**

Fill-in-the-Blanks (10) — Word bank: alobha, adosa, amoha, lobha, dosa, moha, kusala, akusala, kiriya, hiri, ottappa, sati

1. Wholesome tone is called ____. → **kusala**

2. Unwholesome tone is called ____. → **akusala**

3. Functional, kamma-free tone is ____. → **kiriya**

4. Non-grasping is ____; non-ill-will is ____. → **alobha; adosa**

5. Wisdom/clarity is ____. → **amoha**

6. Greed is ____; aversion is ____. → **lobha; dosa**

7. Delusion/fogginess is ____. → **moha**

8. Moral shame is ____; moral dread is ____. → **hiri; ottappa**

9. Mindfulness that steadies tone is ____. → **sati**

10. A tone with *alobha, adosa,* and *amoha* is three-root ____. → **kusala**

Matching (10) — roots & tones → signs (shuffle answers)

Left

A. *alobha*

B. *adosa*

C. *amoha*

D. *lobha*

E. *dosa*

F. *moha*

G. *kusala* (two-root)

H. *kusala* (three-root)

I. *kiriya*

J. *akusala*

Right

1. generous/letting-go feel

2. warmth/kind baseline, non-reactive

3. clear seeing/wise framing

4. sticky wanting, “just one more”

5. heat, push, sharpness

6. fog, scatter, mindless drift

7. wholesome doing with clarity absent (no explicit wisdom)

8. wholesome doing with wisdom present

9. clean, efficient, no aftertaste (kamma-free)

10. grasping or pushing or fog present; leads to unwholesome results

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

1. On Plate V1.3, write **root chips** next to each vertex (as above).

2. (Optional) Draw a small “kamma arrow” from *kusala/akusala* vertices (ON), none from *kiriya* (OFF).

Short answer (2)

1. Why can a pleasant moment be *akusala* and a painful one be *kusala*?

2. Give one realistic way to shift from *akusala* to *kusala* in a tense chat.

Scenario case (1) — everyday life

“Slack ping during focus”: You feel an urgent pull to click. Identify tone and active roots. Choose **two** beautiful factors to bring online (e.g., *sati* + *adosa*), and write a one-line action plan (e.g., “Set 2-min timer; finish sentence; then check.”).

Micro-log (1) — 60–90 s

“Episode: ____. Tone now: ____. Roots seen: ____. One factor I will add: ____. Action: ____.”

Quick quiz (5)

1. Name the three tones.

2. Which tone is kamma-free?

3. List the three unwholesome roots.

4. Two core roots of *kusala*.

5. One sign that *amoha* is present.

Takeaway Box

- **Tone = roots** (*mūla*), not mood.
- Read tone fast; **add a counter-root** to pivot behavior.
- *Kiriya* looks wholesome but **leaves no kamma**; keep the distinction clear.

Visuals & Data (Figures & Tables for this chapter)

Figures (A4 PNG @300 dpi; labels outside; one overlay):

1. **Plate V1.3 Ethical Tone Triad** — roots mapped to *kusala/akusala/kiriya*.
2. **Plate V1.16 Root Readouts** — tiny “sign” icons: stickiness/heat/fog vs. release/kindness/clarity.
3. **Plate V1.17 Pivot Ladder** — add *sati* → *alobha/adosa* → *amoha* (one overlay arrow showing training order).

Tables:

1. **Table V1.2 Ethical Tone by Roots** — (already defined) tone | roots active | common signs.
2. **Table V1.15 Tone Pivot Map** — current tone → quick counter-root(s) → micro-action (class prompts).
3. **Table V1.16 Kamma & Tone** — tone | produces kamma? | examples (daily-life).

Answer Keys (consolidated)

True/False: F, T, F, T, T, F, T, T, F, T.

Fill-ins: (1) *kusala*; (2) *akusala*; (3) *kiriya*; (4) *alobha; adosa*; (5) *amoha*; (6) *lobha; dosa*; (7) *moha*; (8) *hiri; ottappa*; (9) *sati*; (10) *kusala*.

Matching: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-diagram: root chips placed as specified; kamma arrows from *kusala/akusala* only.

Short answers (models):

1. Feeling tone ≠ ethical tone; pleasant can ride on *lobha* (thus *akusala*), and painful can be held with *alobha/adosa/amoha* (thus *kusala*).

2. Name the root (*dosa*), pause with *sati*, soften with *adosa*, release with *alobha*; act after tone cools.
   Scenario (sample): Tone = *akusala* (pull); roots *lobha/uddhacca*; add *sati* + *adosa*; plan "finish sentence; check in 2 minutes."

7. Joy, Pain, and the Middle: *Vedanā* in the Abhidhamma Frame

Orientation (why this matters)

Every moment carries a felt tone—pleasant, painful, or neutral. In Abhidhamma this tone is *vedanā*, a universal *cetasika* that arises with every *citta*. When we can name *vedanā* precisely—bodily or mental, which door it rode in on—reactivity drops and wisdom grows. This chapter turns vague "I feel…" into crisp labels that you can use in the middle of pings, meetings, and family chats. (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon—Essence; Dr-Sīlānanda—Vol2–3)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.18 — "Vedanā Compass."

Inner ring: **3 tones** (pleasant / painful / neutral). Outer overlay: **5-fold** split—*sukha* (bodily pleasure), *dukkha* (bodily pain), *somanassa* (mental pleasure), *domanassa* (mental displeasure), *upekkhā* (neutral). Bottom strip: six **doors** (*dvārā*) with examples (eye: pleasing color → *somanassa*; body: sharp pressure → *dukkha*).

Caption: "One moment, one feeling tone—body or mind." (Source: Dr-Sīlānanda—Vol2; DrMehmTinMon—Essence)

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- **Definition.** *Vedanā* = hedonic tone of the moment. It is **universal** (arises with every *citta*) and takes one of five flavors in Abhidhamma analysis. (Source: Dr-Sīlānanda—Vol2–3)

- **Fivefold classification.**

  - *Sukha* (bodily pleasant feeling)

  - *Dukkha* (bodily painful feeling)

  - *Somanassa* (mental pleasant feeling)
  - *Domanassa* (mental unpleasant feeling)
  - *Upekkhā* (neutral feeling)

    A moment has **exactly one** of these. (Source: DrMehmTinMon—Essence)

- **By doors (sixfold / eighteenfold).** Feeling can be read by the **door**: eye/ear/nose/tongue/body/mind. The classic "eighteen feelings" are six doors × three tones; extended sets (36/108) refine by worldly/unworldly, etc. (Source: Dr-Sīlānanda—Vol3)

- **Do not confuse:** *Upekkhā* (neutral **feeling**) ≠ *tatramajjhattatā* (equanimity **beautiful cetasika**). One is the **tone**, the other a **balancing quality** that may or may not be present. (Source: Dr-Sīlānanda—Vol3)

- **Tone ≠ virtue.** Pleasant feeling is not automatically *kusala*, and painful feeling is not automatically *akusala*. **Ethical tone** depends on **roots** (*mūla*), not on *vedanā*. (Source: AshinJanakabhivamsa-ADL)

- **Everyday mapping.**
  - Eye-door, glossy icon → often *somanassa* (pleasant mental tone).
  - Body-door, chair edge on thigh → *dukkha* (bodily pain).
  - Mind-door, anxious forecast → *domanassa*.
  - Quiet breath felt lightly → *upekkhā* (neutral).

Practice Section (guided drills; 5–12 mins)

A. Classroom (6–8 min) — "Door → Feeling (5-word accuracy)."

Teacher presents brief stimuli (image, tone, posture shift). Learners answer: "Door: ____. Feeling (5-fold): ____." If body discomfort shows and the mind reacts, name **both** (e.g., body *dukkha* + mind *domanassa*). Keep language impersonal.

B. Solo (5–7 min) — "One feeling per moment."

1. Set a 2-minute timer. 2) Each breath-out, whisper the current tone using the **5-fold** labels. 3) Add door when clear ("body-*dukkha*," "mind-*somanassa*"). 4) End with a one-line micro-log.

Assessment Pack

True/False (10)

1. *Vedanā* is a universal *cetasika* present with every *citta*. — **True**

2. *Somanassa* and *domanassa* are bodily feelings. — **False** (they are mental)

3. A single *citta* can contain two feelings at once. — **False** (exactly one)

4. *Upekkhā* (neutral feeling) is identical to *tatramajjhattatā* (equanimity). — **False** (different dhammas)

5. Door identification helps classify *vedanā* accurately. — **True**

6. Pleasant *vedanā* guarantees a *kusala* tone. — **False** (tone = roots)

7. Bodily pain (*dukkha*) arises at the body-door with tangibles. — **True**

8. The mind-door can know any of the five-door objects and generate mental pleasure/pain. — **True**

9. Neutral *vedanā* means the mind is dull. — **False** (it can be bright + neutral)

10. The "eighteen feelings" are six doors × three tones. — **True**

Fill-in-the-Blanks (10)

Word bank: *vedanā, sukha, dukkha, somanassa, domanassa, upekkhā, dvārā, phassa, ārammaṇa, tatramajjhattatā, sati*

1. Feeling tone is called ____. → **vedanā**

2. Bodily pleasure is ____; bodily pain is ____. → **sukha; dukkha**

3. Mental pleasure is ____; mental displeasure is ____. → **somanassa; domanassa**

4. Neutral feeling is ____. → **upekkhā**

5. Feeling arises when ____ brings together door and object. → **phassa**

6. The channel of presentation is ____; the known target is ____. → **dvārā; ārammaṇa**

7. Neutral feeling is not the same as ____ (balancing quality). → **tatramajjhattatā**

8. ____ helps notice tone without reaction. → **sati**

Matching (10) — term → definition/example

Left

A. *sukha*

B. *dukkha*

C. *somanassa*

D. *domanassa*

E. *upekkhā*

F. Eye-door case

G. Body-door case

H. Mind-door case

I. *phassa*

J. *tatramajjhattatā*

Right

1. neutral feeling tone

2. bodily pleasant pressure/temperature posture

3. bodily painful pressure/itch/heat

4. mental pleasantness (e.g., praise notification)

5. mental unpleasantness (e.g., worry image)

6. seeing a bright icon → likely mental pleasure

7. chair edge biting thigh → bodily pain

8. remembering an awkward call → mental displeasure

9. contact/meeting of door, object, consciousness

10. even-minded balance (not a feeling)

Key: A-2, B-3, C-4, D-5, E-1, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

1. On **Plate V1.18**, label the five segments and mark which are **bodily** (*sukha/dukkha*) vs **mental** (*somanassa/domanassa*).

2. (Optional) Add a thin ring showing the **3-fold** grouping: pleasant/painful/neutral.

Short answer (2)

1. Explain why neutral *vedanā* can coexist with high clarity.

2. How would you distinguish body *dukkha* from mind *domanassa* during desk work?

Scenario case (1) — everyday life

"Hot coffee + harsh comment." You feel heat on the tongue and read a curt message. Map the **two** feelings accurately: tongue → *sukha/dukkha*? (heat may be pleasant or painful); mind-door about the message → typically *domanassa*. State one stabilizer (*sati* or *tatramajjhattatā*) and a micro-action ("Pause 1 breath; reply later.")

Micro-log (1) — 60–90 s

"Door: ____. Feeling (5-fold): ____. Second feeling noticed: ____. Stabilizer added: ____. Next intention: ____."

Quick quiz (5)

1. List the five *vedanā*.

2. Which two are **bodily**?

3. Which door most often carries *domanassa*?

4. What conditions the arising of *vedanā* in the moment?

5. Give one daily example of neutral *vedanā*.

Takeaway Box

- One moment, **one feeling**—know if it's **bodily** (*sukha/dukkha*) or **mental** (*somanassa/domanassa*) or **neutral** (*upekkhā*).
- Feeling tone ≠ ethical tone; roots set *kusala/akusala/kiriya*.
- Fast labeling plus *sati* turns reactivity into choice.

Figures & Tables (proposed for this chapter)

Figures (A4 PNG @300 dpi; labels outside; one overlay)

- **Plate V1.18 Vedanā Compass** — 3-fold inner, 5-fold outer, door examples.
- **Plate V1.19 Door→Feeling Map** — six *dvārā* with typical *vedanā* readouts.
- **Plate V1.20 Neutral ≠ Equanimity** — side-by-side chips: *upekkhā* vs *tatramajjhattatā* (differences).

Tables

- **Table V1.17 Fivefold *Vedanā*** — Pāli | English | bodily/mental | sample cue.
- **Table V1.18 Door × Feeling (18)** — door | pleasant/painful/neutral examples.
- **Table V1.19 Feeling→Skill Map** — feeling | risks | stabilizers (*sati, tatramajjhattatā, alobha/adosa*).

Answer Keys (consolidated)

True/False: T, F, F, F, T, F, T, T, F, T.

Fill-ins:

1. *vedanā*

2. *sukha; dukkha*

3. *somanassa; domanassa*

4. *upekkhā*

5. *phassa*

6. *dvārā; ārammaṇa*

7. *tatramajjhattatā*

8. *sati*

Matching: A-2, B-3, C-4, D-5, E-1, F-6, G-7, H-8, I-9, J-10.

Short answers (models):

1. Neutral *vedanā* is simply the tone; clarity comes from other beautiful factors (e.g., *sati, paññā, tatramajjhattatā*).

2. Body *dukkha* is a **tangible** at the body-door (pressure/heat/motion), while mind *domanassa* is a **mental** displeasure about an idea/memory; you can have both—label them separately.

Scenario (sample map): Tongue heat → *dukkha* (if painful) or *sukha* (if pleasant warmth); message impression → *domanassa*. Stabilizer: *sati* + *tatramajjhattatā*; action: “Type later; breathe now.”

8. **Naming and Noticing: *Saññā* and Perceptual Shortcuts**

Orientation (why this matters)

Every moment we “tag” what appears: red dot = “notification,” face = “Sam,” tone = “sarcasm.” In Abhidhamma, that tagging power is *saññā*—a **universal** *cetasika* that recognizes and marks features so the next moment can find them again. Learn how *saññā* helps (fast recognition) and how it misleads (snap labels, bias). With clean naming, daily life—emails, meetings, family chat—becomes simpler and kinder. (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon—Essence; Dr-Sīlānanda—Vol.2–3)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.21 — "From Feature → Label (The *Saññā* Ladder)"

Left: Door & Object. Center: chips "edges • color • pitch • pressure" (features). Right: big label chip "this is ___." Below: two small lanes—"fast label (shortcut)" vs "check & re-label (mindful)."

Caption: "*Saññā* marks a sign; we can re-label wisely."

Doctrinal Core (precise Abhidhamma explanation)

- **Definition & role.** *Saññā* = recognition/marking. It takes a **sign** (*nimitta*) of the object so that the stream can re-identify it. It is **universal** (arises with every *citta*) and works with the other universals: *phassa, vedanā, cetanā, manasikāra, ekaggatā, jīvitindriya*. (Source: Dr-Sīlānanda—Vol.2; DrMehmTinMon—Essence)

- **Functional nuance.** Traditional explanations: **characteristic**—recognizing; **function**—marking; **manifestation**—making "this, not that"; **proximate cause**—the object that presents as a sign. (Source: Dr-Sīlānanda—Vol.2)

- **Allies & distinctions.**

    - *Manasikāra* (attention) **turns-toward** the object; *saññā* **names** it; *vitakka/vicāra* place and keep the mind there; *cetanā* coordinates action; *paññā* understands conditions/characteristics (wisdom ≠ mere labeling). (Source: AshinJanakabhivamsa-ADL; Dr-Sīlānanda—Vol.3)

- **Shortcuts & risks.** Because *saññā* tags by signs, it can over-generalize or mis-apply: classic "perversions of perception" (*saññā-vipallāsa*): permanence, pleasure, self, beauty where they don't belong. Training = **label fast, then verify**. (Source: Dr-Sīlānanda—Vol.3)

- **Concepts (*paññatti*) and *saññā*.** Everyday words ("inbox," "boss," "deadline") are concepts; *saññā* uses them to point. Insight practice remembers they are **designations**, not ultimate phenomena—useful labels, not the thing itself. (Source: DrMehmTinMon—Essence)

Modern daily-life reads (explicit mapping)

1. **Red badge on app (eye-door + *vaṇṇa*):** *saññā* = "urgent!" (shortcut). Mindful re-label: "red color only; check at :30" (attention steers).

2. **Text without emoji (eye/mind):** *saññā* tags "rude"; actually it's terse. Add *sati*; re-label "unclear tone → ask."

3. **Meeting ping (ear-door + *sadda*):** shortcut = “must switch now”; re-label “sound only; stay on slide 3.”

4. **Grocery aisle (eye/mind):** brand colors auto-tag “tasty”; re-label with facts (“sugar 32g”).

5. **Family chat name pop-up:** shortcut “problem incoming”; re-label “message from X; read after call.”

Practice Section (guided drills; 5–12 mins)

A. Classroom (6–8 min) — “Label → Verify.”

Teacher shows three quick stimuli (image, phrase, sound). Learners do a two-step aloud: (1) fast label; (2) re-label after a 2-second check (door + object + neutral description). Coach impersonal phrasing.

B. Solo (5–7 min) — “Sign vs Detail.”

1. Pick a live object (cursor blink, AC hum). 2) Say the **sign** you noticed (“blue dot,” “steady tone”). 3) Add one **detail** (size, duration, pitch). 4) Note if the first label changed.

Micro-log (60–90s)

“Door: ____. First label: ____. Detail seen: ____. Revised label: ____. Next intention: ____.”

Assessment Pack

True/False (10)

1. *Saññā* is a universal *cetasika* present with every *citta*. — **True**
2. The main job of *saññā* is to coordinate action. — **False** (*cetanā* coordinates)
3. *Manasikāra* turns toward the object; *saññā* recognizes it. — **True**
4. A label like “urgent” is always accurate. — **False** (shortcut; verify)
5. *Saññā* uses **signs** (*nimitta*) to mark objects. — **True**
6. *Paññā* and *saññā* are the same dhamma. — **False** (wisdom ≠ recognition)

7. Perception can be distorted (*saññā-vipallāsa*). — **True**

8. Concepts (*paññatti*) are the ultimate objects of insight. — **False** (useful designations, not ultimate)

9. Without *saññā*, memory/recognition collapses. — **True** (by function)

10. Calling an email “rude” is a *saññā* act; deciding not to send a harsh reply is mainly *cetanā*. — **True**

Fill-in-the-Blanks (10) — Word bank: saññā, nimitta, manasikāra, vitakka, vicāra, cetanā, paññā, paññatti, ārammaṇa, dvārā

1. Recognition/marking is ____. → **saññā**

2. A “sign” grasped by perception is ____. → **nimitta**

3. Turning-toward the object is ____. → **manasikāra**

4. Initial application is ____; sustained application is ____. → **vitakka; vicāra**

5. Coordinating/doing is ____. → **cetanā**

6. Understanding characteristics/conditions is ____. → **paññā**

7. Everyday designations like “inbox” are ____. → **paññatti**

8. What is known is the ____, and the channel is the ____. → **ārammaṇa; dvārā**

Matching (10) — term → function/example

Left

A. *saññā*

B. *manasikāra*

C. *cetanā*

D. *vitakka*

E. *vicāra*

F. *nimitta*

G. *paññā*

H. *paññatti*

I. *saññā-vipallāsa*

J. “red badge → urgent”

Right

1. recognition/marking

2. turns-toward

3. coordinating intention

4. initial placing on object

5. sustained “rubbing” on object

6. sign taken by perception

7. discriminative understanding

8. conceptual designation

9. distorted perception (e.g., permanence in impermanent)

10. shortcut label (may need re-label)

Key: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

1. On Plate V1.21, annotate one **fast label** and one **re-label** for the same object.

2. (Optional) Mark where *manasikāra* operates vs where *saññā* names.

Short answer (2)

1. In one paragraph, distinguish *saññā* from *paññā* in a real episode.

2. Describe a time *saññā* over-generalized (brand color = “tasty”) and how you corrected it.

Scenario case (1)

“Short text at 6:02 pm.” The message reads, “Call me.” Initial *saññā* = “trouble.” Map door/object; list the universals; show a **re-label** after checking context; choose one factor to steady the next action (*sati/tatramajjhattatā*), then write a one-line plan.

Micro-log (1)

“Stimulus: ____. First label: ____. Re-label: ____. Factor added: ____. Action: ____.”

Quick quiz (5)

1. What is the job of *saññā*?
2. Name two allies that help *saññā* work well.
3. What is a *nimitta*?
4. Give one risk of shortcut labeling.
5. One way to re-label in practice.

Reflection ticket (1)

Where today did a **fast label** steer you wrong? Name the door/object and your revised label.

Takeaway Box

- *Saññā* is the mind’s **labeler**: fast and useful, but it needs checking.
- Separate **attention turning** (*manasikāra*), **labeling** (*saññā*), **doing** (*cetanā*), and **knowing-how** (*paññā*).
- Train: **label** → **verify** → **re-label**. Clarity rises; reactivity drops.

Visuals & Data (Figures & Tables)

Figures (A4 PNG @300 dpi; labels outside; one overlay only)

1. **Plate V1.21 From Feature → Label (The *Saññā* Ladder)** — fast vs mindful re-label.
2. **Plate V1.22 Signs & Details** — row of objects with “sign” vs “detail” callouts.

3. **Plate V1.23 Perception Pitfalls** — four chips for *saññā-vipallāsa*.

4. **Plate V1.24 Allies of Accurate Naming** — *manasikāra, vitakka/vicāra, sati, paññā* map.

Tables

1. **Table V1.20 *Saññā* Quick Roles** — term | one-line function | classroom cue.

2. **Table V1.21 Shortcut → Risk → Fix —** common label | likely error | check/re-label move.

3. **Table V1.22 *Saññā* vs Nearby Factors** — factor | how it differs | example.

Answer Keys (consolidated)

True/False: T, F, T, F, T, F, T, F, T, T.
Fill-ins: saññā; nimitta; manasikāra; vitakka/vicāra; cetanā; paññā; paññatti; ārammaṇa/dvārā.
Matching: A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.
Label-the-diagram/Short/Scenario/Quiz: as specified above.

Series arc cue. With *saññā* literacy, Volume 2 (*Vibhaṅga—Analysis*) will slice the same recognition process by frameworks (khandha/āyatana/dhātu/sacca), and later *Paṭṭhāna* (Vol. 7) will explain the conditional supports (e.g., **association, conascence, mutuality**) that let recognition and re-labeling happen lawfully. (Source: Dr-Sīlānanda—Vol.3; DrMehmTinMon—Essence)

8. Volition (*Cetanā*) and Responsibility: Why Choices Matter

Orientation (why this matters)

In Abhidhamma, **volition** (*cetanā*) is the coordinator inside every mind-moment. It gathers the team of mental factors and points them toward an outcome. Because *cetanā* is also the chief of **kamma** (volitional action), getting clear about it turns daily life into a precision ethics lab: emails, taps, and tones become chances to choose wisely. This chapter shows how *cetanā* works with allies like *chanda* (wholesome zeal) and *viriya* (energy), and how it differs from craving (*taṇhā*). (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon—Essence; Dr-Sīlānanda—Vol2–3)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.25 — "Volition at the Helm."
Center: *citta* with the **7 universals** ring. The *cetanā* chip has a small "captain band." To the right, a **task lane**: *chanda* (aim) → *adhimokkha* (decide) → *viriya* (energize) → *vitakka/vicāra* (place/keep). A

bold **KAMMA arrow** departs only when tone is *kusala/akusala* (OFF for *kiriya*).

Caption: "*Cetanā* coordinates; roots decide the moral charge." (Source: Dr-Sīlānanda—Vol2–3)

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- **Definition & status.** *Cetanā* = volition, the **coordinating** mental factor that marshals the rest of the set in a moment of knowing. It is one of the **seven universals** present with every *citta*. (Source: Dr-Sīlānanda—Vol2; DrMehmTinMon—Essence)

- **Cetanā and kamma.** Abhidhamma aligns with the canonical dictum that **kamma is volition**: whenever *cetanā* accompanies a *kusala* or *akusala citta*, it lays down corresponding **kammic** potential. When the same coordinating happens in **functional** (*kiriya*) cittas (arahant domain, some rootless operations), **no kamma** is produced. (Source: Dr-Sīlānanda—Vol2–3; AshinJanakabhivamsa-ADL)

- **Allies vs. lookalikes.**
  - *Chanda* = wholesome zeal/aiming (getting started).
  - *Adhimokkha* = decision/resolve (committing).
  - *Viriya* = energy/effort (powering).
  - *Vitakka/vicāra* = placing/keeping on the object (steering contact).
    These often arise with *cetanā* but are **not** identical to it. (Source: DrMehmTinMon—Essence)

- **Not craving.** *Taṇhā* (craving) is an **unwholesome root**; it can pull the mind to act, but *cetanā* is the neutral **coordinator** that can be wholesome, unwholesome, or functional depending on **roots** (*mūla*). (Source: Dr-Sīlānanda—Vol2–3)

- **Aggregates & doors.** As part of the **formations aggregate** (*saṅkhārakkhandha*), *cetanā* functions at any of the six doors, co-arising with *vedanā/saññā* and the rest. (Source: Dr-Sīlānanda—Vol2)

Everyday mappings (explicit):

- **Slack ping while writing:** *chanda* to check, *adhimokkha* to decide "after this sentence," *viriya* to continue typing; *cetanā* coordinates the set; wholesome roots (*alobha/adosa/amoha*) → *kusala*

kamma builds patience.

- **Irritated reply forming:** *dosa* present; *cetanā* coordinating an unwholesome set → *akusala kamma* unless intercepted.

- **Arahant-style example (for understanding):** clean, efficient action with no "mine" story → *kiriya*; *cetanā* functions but **no kamma** is stored.

Practice Section (guided drills; 5–12 mins)

A. Classroom (6–8 min) — "Aim • Decide • Do."

Teacher presents a vignette (ping; terse message). Learners name, in order: (1) *chanda* (aim), (2) *adhimokkha* (decide), (3) *viriya* (energize), and confirm **who coordinates** (answer: *cetanā*). Then state the **tone by roots**.

B. Solo (5–7 min) — "Kamma or Not?"

1. Bring to mind a next click. 2) Name roots present (release/kind/clear vs. grasp/push/fog). 3) Whisper: "*cetanā* coordinates." 4) If roots are wholesome/unwholesome, mark **kamma**; if imagining "just do it cleanly," mark **kiriya** (no kamma). Act after naming.

Micro-log (60–90 s):

"Episode: ____. Aim: ____. Decision: ____. Energy: ____. Tone/roots: ____. Kamma? (Y/N): ____. Next action: ____."

Assessment Pack

True/False (10)

1. *Cetanā* is one of the seven universal *cetasikas*. — **True**

2. *Cetanā* and *taṇhā* mean the same thing. — **False**

3. Volition accompanying a *kusala citta* produces wholesome kamma. — **True**

4. Volition accompanying a *kiriya citta* produces wholesome kamma. — **False** (no kamma)

5. *Chanda* (zeal) and *cetanā* (volition) are identical. — **False**

6. *Adhimokkha* is decision/resolve and can arise with *cetanā*. — **True**

7. The ethical tone of a moment depends on *mūla* (roots). — **True**

8. *Cetanā* cannot occur at the ear-door. — **False** (it co-arises at any door)

9. *Vitakka* and *vicāra* help place/keep the mind on the object. — **True**

10. *Cetanā* belongs to the formations aggregate (*saṅkhārakkhandha*). — **True**

Fill-in-the-Blanks (10) — Word bank: cetanā, chanda, adhimokkha, viriya, vitakka, vicāra, taṇhā, mūla, kamma, kiriya

1. Volition that coordinates is ____. → **cetanā**

2. Wholesome zeal/aiming is ____. → **chanda**

3. Decision/resolve is ____. → **adhimokkha**

4. Energy/effort is ____. → **viriya**

5. Initial application is ____; sustained application is ____. → **vitakka; vicāra**

6. Craving is ____, an unwholesome root distinct from volition. → **taṇhā**

7. Ethical tone depends on the active ____. → **mūla**

8. Volition with wholesome/unwholesome tone lays down ____. → **kamma**

9. Functional acts (arahant domain) are termed ____. → **kiriya**

Matching (10) — factor → function/example

Left

A. *cetanā*

B. *chanda*

C. *adhimokkha*

D. *viriya*

E. *vitakka*

F. *vicāra*

G. *taṇhā*

H. *kamma*

I. *kiriya*

J. Roots (*mūla*)

Right

1. aim/wholesome zeal to start

2. coordinates the set toward an outcome

3. decision/commitment to this course

4. energy to carry it through

5. placing on the object

6. keeping/rubbing on the object

7. craving/appropriative pull

8. volitional imprint made by *cetanā* with tone

9. functional, kamma-free operation

10. greed/hatred/delusion vs non-greed/non-hatred/wisdom determining tone

Key: A-2, B-1, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

1. On Plate V1.25, circle the *cetanā* chip and trace the **task lane** (aim → decide → energize → place/keep).

2. (Optional) Add a **KAMMA** arrow only when tone ≠ *kiriya*.

Short answer (2)

1. Distinguish *cetanā* from *taṇhā* in a real episode (e.g., snack craving at 4 pm).

2. Why is *chanda* a safe “starter” compared to *taṇhā* when beginning a task?

Scenario case (1) — everyday life

“Reply-All or Pause?” A curt email lands during a meeting. Map: door/object; seven universals (name briefly); then the **task lane** (*chanda* to respond helpfully; *adhimokkha* to wait 2 minutes; *viriya* to stay with notes; *vitakka/vicāra* to keep attention on the slide). Identify roots now, decide if **kamma** would be wholesome/unwholesome, and write a one-line plan.

Micro-log (1) — 60–90 s

“Episode: ____. Cetanā is coordinating ____. Allies used: ____ ____ ____. Tone/roots: ____. Kamma? ____. Next action: ____.”

Quick quiz (5)

1. What is *cetanā* and where does it sit among the aggregates?

2. Name two allies that often arise with *cetanā*.

3. Which factor is **not** the same as *cetanā*: *chanda* or *taṇhā*? (Trick: both are different; explain.)

4. When does *cetanā* generate **kamma**?

5. Give one practical way to make a wholesome choice in the next minute.

Reflection ticket (1)

Name one live place today where *cetanā* will matter. What roots will you cultivate before acting?

Takeaway Box

- *Cetanā* **coordinates** each moment and is the **engine of kamma** when tone is wholesome or unwholesome.

- Distinguish **aim/energy/decision** allies (*chanda, viriya, adhimokkha*) from **craving** (*taṇhā*).

- Train a tiny pipeline: **aim** → **decide** → **energize** → **place/keep**, then act **after** checking roots.

Figures & Tables (for this chapter)

Figures (A4 PNG @300 dpi; labels outside; one overlay only)

1. **Plate V1.25 Volition at the Helm** — *cetanā* coordinating with the task lane; KAMMA arrow toggle.

2. **Plate V1.26 Cetanā vs. Taṇhā** — side-by-side chips: coordinator vs. craving.

3. **Plate V1.27 Kamma Switch** — three badges (*kusala/akusala/kiriya*) with ON/OFF for kamma.

Tables

1. **Table V1.22 Allies of Volition** — factor | role | classroom cue (e.g., *chanda* → start).

2. **Table V1.23 Kamma Map** — tone | *cetanā* present? | kamma made? | example.

3. **Table V1.24 Cetanā vs. Nearby Factors** — *cetanā/chanda/taṇhā/adhimokkha/viriya* | how they differ | daily-life example.

Answer Keys (consolidated)

True/False: T, F, T, F, F, T, T, F, T, T.

Fill-ins:

1. *cetanā*

2. *chanda*

3. *adhimokkha*

4. *viriya*

5. *vitakka; vicāra*

6. *taṇhā*

7. *mūla*

8. *kamma*

9. *kiriya*

Matching: A-2, B-1, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-diagram: *cetanā* chip circled; lane highlighted; KAMMA arrow only for *kusala/akusala*.

Short answers (models):

1. *Taṇhā* = craving pull; *cetanā* = coordinator. In snack craving, *taṇhā* wants sugar; *cetanā* either coordinates that act (*akusala*) or a pause (*kusala*).

2. *Chanda* is wholesome zeal aligned with wisdom/ethics; it can start doing without grasping, unlike *taṇhā* which clings and narrows.

Scenario (sample): Door eye/mind; universals present; lane = aim("clarify later") → decide(wait 2m) → energy(stay with notes) → place/keep(on slide). Roots: *alobha/adosa*; kamma wholesome.

Traceability: Roles of *cetanā* and kamma linkage, and distinctions among allied factors from *Handbook of Abhidhamma* (Vol. 2–3), *Essence of Buddha Abhidhamma*, and *Abhidhamma in Daily Life*.

9.The Unconditioned: A Brief on *Nibbāna* in the Abhidhamma (intro only)

Orientation (why this matters)

Abhidhamma distinguishes everything that arises and ceases (*saṅkhata*) from the one reality that does not: *Nibbāna*, the **unconditioned element** (*asaṅkhata-dhātu*). Getting the vocabulary clear now prevents two common mistakes: confusing quiet mind with *Nibbāna*, and thinking *Nibbāna* is annihilation. In this intro you'll learn what Abhidhamma means by "unconditioned," how *Nibbāna* functions as an object for path-and-fruition *cittas*, and why this matters for day-to-day practice. (Source: Dr-Sīlānanda-Vol2–3; DrMehmTinMon—Essence; Ledi—Nibbāna; AshinJanakabhivamsa-ADL)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.28 — "Two Fields: Conditioned vs Unconditioned."

Left: The conditioned field (five aggregates, 28 *rūpas*, 52 *cetasikas*, all *cittas*). Right: a distinct badge "*Nibbāna — asaṅkhata-dhātu* (no arising, no aging, no ceasing)." A single arrow from "Path/Fruition *citta* (mind-door only)" points to the *Nibbāna* badge.

Caption: "All else is conditioned; the path knows the unconditioned."

(Source: Dr-Sīlānanda-Vol2–3; Ledi—Nibbāna)

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- **What it is.** *Nibbāna* is the **unconditioned element** (*asaṅkhata-dhātu*): not produced by causes, not sustained by conditions, and not subject to cessation. It is a **paramattha-dhamma** (ultimate

reality) distinct from all conditioned phenomena. (Source: Dr-Sīlānanda-Vol2)

- **How it is known.** Only **lokuttara** (*supramundane*) consciousness knows *Nibbāna*—the four paths (*magga*) and their fruitions (*phala*). It is a **mind-door object**; the five physical doors never take *Nibbāna* as object. (Source: Dr-Sīlānanda-Vol2–3; DrMehmTinMon—Essence)

- **Two elements by aspect.** Abhidhamma speaks of the *Nibbāna-element with residue* (*saupādisesa-nibbānadhātu*) realized by a living arahant, and the *Nibbāna-element without residue* (*anupādisesa*) at final passing—no aggregates remain. It is **one** *Nibbāna*, seen under two aspects. (Source: Dr-Sīlānanda-Vol3)

- **What it is not.** Not a self, place, or blank oblivion; not a refined pleasure; not mere silence or absorption. Similes (e.g., "extinction of fire") point to the **quenching of the fires of greed, hatred, delusion**—they are **similes**, not literal physics. (Source: Ledi—Nibbāna; DrMehmTinMon—Essence)

- **Conditional talk.** *Nibbāna* does not **arise** or condition others by conascence; yet it can serve as **object condition** (*ārammaṇa-paccaya*) for *magga/phala cittas*. (Source: Dr-Sīlānanda-Vol3)

- **Why this matters.** Practice attends to **conditioned** events (arising/vanishing of feeling, perception, volition). That clear seeing is the **cause**; *Nibbāna* is the **object and goal** known at path/fruition. (Source: AshinJanakabhivamsa-ADL)

Daily-life clarifiers (similes only, not *Nibbāna* itself):

- Hitting "Send" and the pressure drops. The **ending** of pressure is a micro-lesson that endings are knowable—doctrinally, we're training to value cessation.

- Pausing before a rage-reply and feeling heat cool: cooling is not *Nibbāna*, but it helps you understand what **quenching** points to.

- Silence after a notification storm: silence is conditioned, but it reminds us that the **unconditioned** is not more sensory stuff—thus we don't chase a sensation called "*Nibbāna*."

Practice Section (5–12 minutes)

These drills **do not produce *Nibbāna***; they cultivate causes: precision with conditioned phenomena, appreciation of cessation, and ethical clarity.

A. Classroom (6–8 min) — "Conditioned vs Unconditioned Call-outs."

Show three quick cases (tingling hand, anxious thought, calm breath). Learners label each as **conditioned** and name at least one hallmark (arising/aging/ceasing, dependence). Then state: "*Nibbāna* = unconditioned; known by path/fruition only."

B. Solo (5–7 min) — "Noting Endings."

1. Choose a clear body sensation (warm cup). 2) Attend as it **changes**; softly note "warming → fading." 3) After 60–90s, write a micro-log line distinguishing **cessation of a conditioned** from the **unconditioned**.

Micro-log template (60–90s):

"Observed ending of ____. It changed/ceased (conditioned). Reminder: *Nibbāna* = unconditioned object of path/fruition only. Next wholesome intention: ____."

Assessment Pack

True/False (10)

1. *Nibbāna* is classified in Abhidhamma as *asaṅkhata-dhātu* (unconditioned element). — **True**

2. *Nibbāna* can be seen at the eye-door as a special light. — **False** (mind-door only)

3. Path (*magga*) and fruition (*phala*) *cittas* take *Nibbāna* as their object. — **True**

4. The five aggregates are unconditioned. — **False** (all conditioned)

5. *Nibbāna* is annihilation of a self. — **False** (no self to annihilate; it is quenching of defilements)

6. A very calm absorption is identical with *Nibbāna*. — **False** (absorptions are conditioned)

7. Abhidhamma recognizes one *Nibbāna* described as two elements by aspect (with/without residue). — **True**

8. *Nibbāna* conditions other dhammas by conascence. — **False** (it can be an object, not a conascence-condition)

9. Practically, we train by observing conditioned arising/ceasing. — **True**

10. *Nibbāna* has no arising, duration, or ceasing. — **True**

Fill-in-the-Blanks (10) — Word bank: asaṅkhata, saṅkhata, magga, phala, mano-dvāra, kilesa, saupādisesa, anupādisesa, ārammaṇa, paññā

1. The unconditioned element is the ____-dhātu. → **asaṅkhata**

2. All five aggregates are ____. → **saṅkhata**

3. Path and fruition are ____ and ____ *cittas*. → **magga; phala**

4. *Nibbāna* is known through the ____ only. → **mano-dvāra**

5. It serves as the ____ (object) of supramundane consciousness. → **ārammaṇa**

6. The “with residue” element is ____; the “without residue” is ____. → **saupādisesa; anupādisesa**

7. Defilements are called ____. → **kilesa**

8. Insight/wisdom that understands conditioned phenomena is ____. → **paññā**

Matching (10) — term → definition/example

Left

A. *asaṅkhata-dhātu*

B. *saṅkhata*

C. *magga-citta*

D. *phala-citta*

E. *mano-dvāra*

F. *kilesa*

G. *saupādisesa-nibbānadhātu*

H. *anupādisesa-nibbānadhātu*

I. *ārammaṇa*

J. “calm after inbox zero”

Right

1. conditioned phenomena (arise/age/cease)

2. unconditioned element (*Nibbāna*)

3. supramundane path consciousness

4. supramundane fruition consciousness

5. mind-door

6. defilements (greed, hatred, delusion…) quenched at path

7. realized by arahant while living (aggregates remain)

8. at final passing; no residue of aggregates

9. object/target known by consciousness

10. a conditioned quiet; not *Nibbāna*

Key: A-2, B-1, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

1. On Plate V1.28, circle the **unconditioned** badge and draw a single arrow from “Path/Fruition *citta* (mind-door).”

2. (Optional) List three examples in the **conditioned** field that students often mistake for *Nibbāna* (e.g., silence, light, bliss).

Short answer (2)

1. In two or three sentences, explain why *Nibbāna* is not annihilation.

2. Why is door literacy (five doors vs mind-door) essential when discussing *Nibbāna*?

Scenario case (1) — everyday life

“The very quiet sit.” After a hectic day your sit becomes calm and bright. A student says, “I touched *Nibbāna*.” Map the experience: door(s), objects, and conditioned markers (arising/ceasing). Craft a teacher reply that honors the calm but clarifies the **unconditioned** and how path/fruition know it.

Micro-log (1)

“Today I noticed ____ becoming quiet. Markers of conditioning: ____. Reminder: *Nibbāna* is the unconditioned object of path/fruition only. Next wholesome step: ____.”

Quick quiz (5)

1. Define *asaṅkhata-dhātu*.

2. Which *cittas* take *Nibbāna* as object?

3. Which door can know *Nibbāna*?

4. Name the two *Nibbāna* “elements” by aspect.

5. Give one common misinterpretation to avoid.

Reflection ticket (1)

Where did you confuse a **conditioned quiet** for something ultimate this week? Write one sentence that you would tell your future self to remember.

Takeaway Box

- *Nibbāna* = the **unconditioned element**; one reality, described under two aspects (with/without residue).

- Known **only** by path and fruition *cittas* at the **mind-door**; not a five-door object.

- Train on the **conditioned** (arising/ceasing) and keep terms precise—this guards against both reifying experiences and nihilistic misreadings.

Visuals & Data (Figures & Tables)

Figures (A4 PNG @300 dpi; labels outside; one overlay each)

1. **Plate V1.28 Two Fields** — Conditioned vs Unconditioned; single arrow from *magga/phala*.

2. **Plate V1.29 Two Elements by Aspect** — *saupādisesa / anupādisesa*.

3. **Plate V1.30 “Not This” Panel** — calm, light, bliss, silence (all tagged **conditioned**), vs *Nibbāna* badge.

Tables

1. **Table V1.25 Door Capability** — door | can it know *Nibbāna*? | notes.

2. **Table V1.26 Path & Fruition Snapshot** — *citta* | object | effect on *kilesa*.

3. **Table V1.27 Conditioned Quiet vs Unconditioned** — experience | markers | teacher cue.

Answer Keys (consolidated)

True/False: T, F, T, F, F, F, T, F, T, T.

Fill-ins:

1. *asaṅkhata*

2. *saṅkhata*

3. *magga; phala*

4. *mano-dvāra*

5. *ārammaṇa*

6. *saupādisesa; anupādisesa*

7. *kilesa*

8. *paññā*

Matching (key): A-2, B-1, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.

Short answers (models):

1. There is no permanent self to be destroyed; *Nibbāna* is the unconditioned cessation of defilements and suffering, not the annihilation of a person.

2. Because *Nibbāna* is never a five-door object; without door literacy, students mistake conditioned sights/sounds/feelings for the unconditioned.

Scenario (model): Affirm calm; name it conditioned (dependent, changing). Clarify: *Nibbāna* is the unconditioned known by *magga/phala* at the mind-door; keep training insight into arising/ceasing.

10. Everyday Classification Labs: From Inbox to Dinner Table

Orientation (why this matters)

Most stress comes from **blurry** experience. The classification lab turns blur into **clear labels**: name the **door** (*dvārā*), the **object** (*ārammaṇa*), the **material** (*rūpa*) in play, the **mind-moment** (*citta*) with its **seven universals**, any **occasionals**, and the **ethical tone** (*kusala/akusala/kiriya*) by **roots** (*mūla*). Once labeled, the next choice becomes obvious. This chapter gives you ready-to-teach labs that translate work email, family chat, and dinner into Abhidhamma literacy. (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon—Essence; Dr-Sīlānanda—Vol.2–3)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.31 — "Classification Board (Door→Object→Moment→Tone→Move)."
Five columns with write-in chips: **Door**, **Object**, **Rūpa(s)**, **Moment set** (*citta* + 7 universals + any occasionals), **Tone by roots** + **Next micro-move**.
Caption: "Label precisely → choose wisely."

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- **Door–Object legality.** Eye↔*vaṇṇa*, ear↔*sadda*, nose↔*gandha*, tongue↔*rasa*, body↔*photthabba* (*paṭhavī/tejo/vāyo*), mind↔**any class incl. *dhamma***. (Source: Dr-Sīlānanda—Vol.2)

- **Moment set.** Every *citta* has **seven universals** (*phassa, vedanā, saññā, cetanā, manasikāra, ekaggatā, jīvitindriya*) and may include **occasionals** (*vitakka, vicāra, adhimokkha, viriya, pīti, chanda*). (Source: DrMehmTinMon—Essence)

- **Tone ≠ feeling.** Ethical tone (*kusala/akusala/kiriya*) is set by **roots** (*alobha/adosa/(amoha)* vs *lobha/dosa/moha*), not by *vedanā*. (Source: Dr-Sīlānanda—Vol.2–3)

- **Rūpa literacy.** In daily episodes, point out the *rūpas* actually contacted (e.g., "mug warmth = *tejo*," "screen color = *vaṇṇa*"). (Source: AshinJanakabhivamsa-ADL)

- **Why labs work.** Labeling trains **impersonal** noticing ("seeing occurs… pleasant tone known… volition coordinates"), which reduces self-story and exposes levers (*sati, alobha, adosa, tatramajjhattatā*).

Mini examples (mapped):

- **Inbox ping at 10:03** → Door: ear; Object: *sadda*; Rūpa: sound; Moment: 7 universals + *manasikāra* pivot; Tone: check roots (pull? *lobha/uddhacca*). **Move:** add *sati* + *adosa*; finish line; check in 2 min.

- **Dinner plating** → Door: body/eye; Rūpa: *paṭhavī* (weight), *tejo* (heat), *vaṇṇa* (color); Occasionals: *chanda/viriya* (serve); Tone: *alobha/adosa*; **Move:** serve others first.

- **Family chat buzz** → Door: eye or ear; Object: *vaṇṇa/sadda*; Tone: if heat rises → *dosa*; **Move:** add *tatramajjhattatā*, reply after dishes.

Practice Section (guided drills; 5–12 mins; classroom + solo)

A. Classroom Circuit (8–10 min) — "From stimulus to micro-move."

Set up **three stations** (projected or printed V1.31 boards):

1. **Inbox triage** (subject line + ping).

2. **Commute merge** (car cuts in).

3. **Dinner table** (phone buzz while serving).

Teams rotate every 2–3 minutes: fill each board's five columns; speak the **micro-move** aloud using impersonal phrasing ("attention returns to pan; reply after plating").

B. Solo Lap (5–7 min) — "One minute, one board."

Pick a live episode. Fill V1.31 quickly: Door → Object → Rūpa → Moment set → Tone by roots → Micro-move. Log one sentence.

Micro-log template (60–90s):

"Door: ____. Object: ____. Rūpa: ____. Universals noticed: ____. Occasionals: ____. Tone/roots: ____. Micro-move: ____."

Assessment Pack

True/False (10)

1. The body-door can legally know *sadda*. — **False**

2. *Photthabba* comprises *paṭhavī/tejo/vāyo*. — **True**

3. Every *citta* has the seven universals. — **True**

4. *Pīti* is one of the seven universals. — **False** (occasional)

5. Ethical tone is determined by *vedanā*. — **False** (by *mūla*)

6. The mind-door can take any of the five-door objects and *dhamma*. — **True**

7. *Cetanā* coordinates the moment's factors. — **True**

8. Neutral *vedanā* guarantees *kiriya*. — **False**

9. Seeing screen color maps to *vaṇṇa-rūpa*. — **True**

10. Labeling impersonal ("seeing occurs") supports wise choice. — **True**

Fill-in-the-Blanks (10) — Word bank: cakkhu-dvāra, sota-dvāra, kāya-dvāra, mano-dvāra, vaṇṇa, sadda, photthabba, phassa, cetanā, mūla

1. Eye-door is ____; ear-door is ____. → **cakkhu-dvāra; sota-dvāra**

2. Body-door is ____; mind-door is ____. → **kāya-dvāra; mano-dvāra**

3. Visible object is ____; sound object is ____. → **vaṇṇa; sadda**

4. Tangible object is ____. → **photthabba**

5. Contact/meeting is ____. → **phassa**

6. The coordinator of the set is ____. → **cetanā**

7. Ethical tone is set by ____. → **mūla**

Matching (10) — scenario → correct label (shuffle answers)

Left

A. Phone vibrates in pocket

B. Blue badge on screen

C. Aroma from kitchen

D. Bitter herb on tongue

E. Chair edge on thigh

F. Sudden plan remembered

G. Snap to click “open now”

H. Calm, release feeling

I. Heat to fire back a reply

J. Focus returning to task

Right

1. *gandha*
2. *rasa*
3. *vaṇṇa*
4. *photthabba*
5. *sadda* (haptic→sound object by design cue; classify as *sadda* in these labs)
6. *dhamma-ārammaṇa*
7. *lobha/uddhacca* pattern
8. *alobha* sign
9. *dosa* sign
10. *manasikāra* + *sati* strengthening

Key: A-5, B-3, C-1, D-2, E-4, F-6, G-7, H-8, I-9, J-10.

Label-the-Diagram (1–2)

1. On Plate V1.31 for **Inbox triage**, fill: Door=ear; Object=*sadda*; Rūpa=sound; Moment set=7 universals + *adhimokkha*; Tone by roots=check for *lobha/uddhacca*; Micro-move="finish line; check after 2 min."

2. (Optional) Circle which universals you noticed most clearly.

Short answer (2)

1. In two sentences, explain why "tone ≠ feeling" helps during dinner-table pings.
2. Give one example of upgrading a micro-move by adding *tatramajjhattatā*.

Scenario case (1) — everyday life

"From Inbox to Dinner."

At 6:45 pm you're plating food; a Slack ping from the boss appears with "URGENT." Complete the V1.31 board: identify door, object, *rūpa*, the seven universals (+ any occasionals), tone by roots, and write a **one-line micro-move** that keeps dinner humane and work intact.

Micro-log (1)

"Episode: ____. Door/Object: *I*. Rūpa: ____. Tone/roots: ____. Micro-move: ____."

Quick quiz (5)

1. Name the six doors.
2. List the seven universals.
3. Two occasionals that often appear in task start-up.
4. Which *rūpa* family covers "warm mug"?
5. One sentence that states a wholesome micro-move in impersonal language.

Reflection ticket (1)

Where today did a **fast label** produce the wrong micro-move (e.g., "urgent!")? Rewrite it using the board: Door → Object → Rūpa → Moment set → Tone by roots → New micro-move.

Takeaway Box

- Start every episode with **Door → Object → Rūpa**; then map **Moment set** and **Tone by roots**.
- Use **impersonal** phrasing and **micro-moves** to steer the next moment.
- Classification builds calm accuracy from inbox to dinner table.

Figures & Tables (proposed)

Figures (A4 PNG @300 dpi; labels outside; one overlay only)

1. **Plate V1.31 Classification Board** — five columns; write-in chips; one overlay arrow for “Next micro-move.”
2. **Plate V1.32 Three Case Strips** — Inbox / Commute / Dinner; pre-printed hints under each column.
3. **Plate V1.33 Moment Set Cue** — ring of seven universals with toggle tiles for the six occasionals.

Tables

1. **Table V1.28 Episode → Likely Factors** — episode | door/object | salient *rūpa* | likely occasionals | root risks | counter-roots.
2. **Table V1.29 Micro-Move Library** — situation | sample impersonal micro-move | why it works.
3. **Table V1.30 Door–Object–Rūpa Cheatsheet** — door | legal objects | everyday examples.

Answer Keys (consolidated)

True/False: 1 F; 2 T; 3 T; 4 F; 5 F; 6 T; 7 T; 8 F; 9 T; 10 T.

Fill-ins:

1. *cakkhu-dvāra; sota-dvāra*
2. *kāya-dvāra; mano-dvāra*
3. *vaṇṇa; sadda*

4. *photthabba*

5. *phassa*

6. *cetanā*

7. *mūla*

Matching: A-5, B-3, C-1, D-2, E-4, F-6, G-7, H-8, I-9, J-10.

Label-the-diagram (model):

Inbox: Door=ear; Object=*sadda*; Rūpa=sound; Moment set=7 universals + *adhimokkha/viriya*; Tone: check *lobha/uddhacca*; Micro-move: “finish line; check after 2 min.”

Short answers (models):

1. Feeling can be pleasant while roots are unwholesome; separating them prevents chasing *somanassa* during dinner or punishing *dukkha* with aversion.

2. Add *tatramajjhattatā* (“evening the mind”) to balance before replying or checking.

Scenario (sample key):

Door: eye/ear; Object: *vaṇṇa/sadda*; Rūpa: color/sound, plus *paṭhavī/tejo* from plating; Moment: 7 universals + *chanda/adhimokkha*; Tone risk: *lobha/uddhacca*; **Micro-move:** “attention returns to plating; acknowledge at 7:15.”

Traceability: Door–object legality; seven universals and occasionals; tone by roots; and *rūpa* mapping drawn from *Handbook of Abhidhamma* (Vol. 2–3), *Essence of Buddha Abhidhamma*, and *Abhidhamma in Daily Life*.

11. Review & Readiness for Vol. 2 (*Vibhaṅga: Analysis*)

Orientation (why this matters; 3–6 lines)

Volume 1 trained fluent basics: one *citta* per moment, the **seven universals**, occasionals, the **28 *rūpas***, **door–object** legality, ethical **tone by roots**, and clean labeling in daily life. Volume 2 (*Vibhaṅga*) will **analyze** the same territory by frameworks—*khandha, āyatana, dhātu, sacca, indriya*—and demand speed and precision. This capstone consolidates V1 skills and sets clear entry criteria so learners hit Vol. 2 with confidence. (Source: AshinJanakabhivamsa-ADL; DrMehmTinMon—Essence; Dr-Sīlānanda—Vol.2–3)

Diagram Hook (what to draw/see; 1 compact caption)

Plate V1.34 — "Bridge to *Vibhaṅga*."

Left column: V1 cards (Moment, 7 Universals, Occasionals, Rūpa 28, Door–Object, Tone, *Nibbāna* intro). Right column: V2 cards (*khandha, āyatana, dhātu, sacca, indriya/bojjhaṅga, magga*). **Arrows** show how each V1 competency plugs into a V2 analysis lens.

Caption: "From naming moments to analyzing frameworks."

Doctrinal Core (ties back to sources)

- **V1 core you must own.**
    - *Citta* + **seven universals**: *phassa, vedanā, saññā, cetanā, manasikāra, ekaggatā, jīvitindriya*—present **every** moment. (Source: Dr-Sīlānanda—Vol.2)
    - **Occasionals (6):** *vitakka, vicāra, adhimokkha, viriya, pīti, chanda.* (Source: DrMehmTinMon—Essence)
    - **14 unwholesome / 25 beautiful** factors, with tone by **roots** (*mūla*). (Source: Dr-Sīlānanda—Vol.2–3)
    - **28 *rūpas*** and **four causes** (*kamma, citta, utu, āhāra*). (Source: Dr-Sīlānanda—Vol.2; AshinJanakabhivamsa-ADL)
    - **Door–Object** law: five physical doors → their objects; **mind-door** → all classes incl. *dhamma*. (Source: Dr-Sīlānanda—Vol.2)
    - **Unconditioned brief**: *Nibbāna* as *asaṅkhata-dhātu*, object of *magga/phala* only. (Source: Ledi—Nibbāna; Dr-Sīlānanda—Vol.3)
- **How V2 will use this.**
    - *Khandha* analysis: you'll re-sort any episode into aggregates (e.g., screen color = *rūpakkhandha*; twinge = *vedanākkhandha*; urge-to-click = *saṅkhārakkhandha* via *cetanā*).
    - *Āyatana* analysis: drill the **12 bases** (six internal, six external) to justify door–object matches.
    - *Dhātu* analysis: break the same scene into **18 elements** (door, object, consciousness triads).

- *Sacca* analysis: map stress episodes to the **Four Noble Truths** (craving as cause; wholesome path-factors as remedy).
- *Indriya*/*Bojjhaṅga* analysis: track which faculties/factors are strong or weak in-the-moment.
- *Magga* lens: link your micro-moves to noble path factors (e.g., *sammā-sati, sammā-vāyāma*).

Daily-life bridge (explicit mapping)

- **Inbox ping:** V1 → ear-door + *sadda*, seven universals + occasional *adhimokkha*; tone by roots. V2 (*dhātu*): ear-base/ sound-element/ ear-consciousness; (*sacca*): craving to know now = 2nd truth; remedy = right effort & mindfulness.
- **Dinner tension:** V1 → body-door *photthabba* + *dosa* risk; V2 (*khandha*): pain in *rūpa*, aversive feeling in *vedanā*, intention in *saṅkhāra*; (*indriya*): grow *sati* and *viriya* to balance.

Practice Section (5–12 mins)

A. Classroom (6–8 mins) — "One scene, three lenses."

Teacher shows a 5s clip (phone buzz while cooking). Teams fill: (1) V1 board (Door–Object–Moment–Tone), (2) *khandha* sort, (3) *dhātu* triad. Read aloud in 30s.

B. Solo (5–7 mins) — "Truth-map a micro-stress."

Pick a live niggle (late reply). Label V1; then write one-line *sacca* mapping: "stress seen (1st); craving to fix now (2nd); possibility of release noted (3rd); path step chosen (4th: pause + kind reply)."

Micro-log (60–90s)

"Door/Object: ____. Moment set noticed: ____. Tone/roots: ____. V2 lens used: (*khandha/āyatana/dhātu/sacca*): ____. One path factor strengthened: ____."

Assessment Pack

True/False (10)

1. The seven universal *cetasikas* arise with every *citta*. — **True**
2. *Pīti* is a universal factor. — **False** (occasional)
3. The mind-door can take any five-door object and *dhamma*. — **True**

4. Ethical tone is decided by *vedanā*. — **False** (by *mūla*)

5. In *khandha* analysis, *cetanā* falls under *saṅkhārakkhandha*. — **True**

6. *Dhātu* analysis always yields 18 elements for five-door experience. — **True** (door/object/consciousness × 6)

7. *Āyatana* pairs internal bases with external objects. — **True**

8. *Nibbāna* can be a five-door object. — **False** (mind-door only; *magga/phala*)

9. The 28 *rūpas* include *viññāṇa*. — **False** (*viññāṇa* is mental)

10. Strengthening *indriyas* (faith, energy, mindfulness, concentration, wisdom) supports path factors. — **True**

Fill-in-the-Blanks (10)

Word bank: *phassa, vedanā, saññā, cetanā, manasikāra, ekaggatā, jīvitindriya, khandha, āyatana, dhātu, sacca, mūla*

1. Contact is ____; feeling is ____.

2. Recognition is ____; volition is ____.

3. Attention is ____; one-pointedness is ____.

4. The mental life-faculty is ____.

5. Three V2 lenses are ____, ____, and ____.

6. Ethical tone is set by ____.

Matching (10) — V1 competency → V2 lens usage

Left

A. Door–Object literacy

B. Seeing the seven universals

C. Tone by roots

D. 28 *rūpas* (felt detail)

E. Occasionals (task start-up)

F. *Nibbāna* intro (unconditioned)

G. Cetanā coordinates

H. *Saññā* labeling vs re-labeling

I. Four causes of matter

J. Micro-moves practice

Right

1. strengthens *sammā-vāyāma/sammā-sati* on the path

2. maps to *āyatana* (internal–external bases)

3. becomes *dhātu* triads (door/object/consciousness)

4. feeds *khandha* sort (e.g., *vedanā/saṅkhāra*)

5. clarifies *sacca* 2 & 4 (cause & path)

6. guards against mistaking calm for the unconditioned

7. shows *saṅkhāra* aggregate at work (volition)

8. refines *paññā* in V2 analysis (correcting *saññā-vipallāsa*)

9. underpins *rūpa* discussions in *dhātu/khandha*

10. identifies *vitakka/viriya/adhimokkha/chanda* in path skills

Key: A-2, B-4, C-5, D-9, E-10, F-6, G-7, H-8, I-9 (already used—swap to 3?):

Adjust keys for uniqueness: set D→9, I→3 (matter supports *dhātu* via tangibles), B→4 remains.

Final key: A-2, B-4, C-5, D-9, E-10, F-6, G-7, H-8, I-3, J-1.

Label-the-Diagram (1–2)

1. On Plate V1.34, draw an arrow from “Door–Object” to “*āyatana*,” and from “Moment set” to “*dhātu*.”

2. (Optional) From “Tone by roots” to “*sacca* (2 & 4).”

Short answer (2)

1. In three sentences, show how one Slack ping can be analyzed as *khandha*, *āyatana*, and *dhātu*.

2. Why is it essential to keep “tone ≠ feeling” as we enter *Vibhaṅga*?

Scenario case (1)

“Meeting + pop-up + idea.” During a meeting, a pop-up appears and you remember an errand. Fill a V1 board **and** add two V2 views: (a) *khandha* (which aggregates are dominant), (b) *sacca* (where craving and path appear). End with one path-aligned micro-move.

Micro-log (1) — 60–90s

“Episode: ____. V1 labels: ____. V2 lens used: ____. Path factor emphasized: ____. Next move: ____.”

Quick quiz (5)

1. List the seven universals.

2. Name the six doors.

3. Give one example of a *dhātu* triad at the ear-door.

4. Which *khandha* includes *cetanā*?

5. One daily micro-move that expresses *sammā-vāyāma*.

Reflection ticket (1)

Which V1 skill do you most need to shore up before V2—door–object, seven universals speed, *rūpa* literacy, or tone by roots? Name one drill you’ll practice for 3 minutes tomorrow.

Takeaway Box (1–3 bullets)

- V1 gave you **naming power**; V2 will give you **analysis lenses**.
- Carry forward: seven universals, door–object law, tone by roots, and *rūpa* detail.
- Readiness = labeling fast, mapping cleanly to *khandha/āyatana/dhātu/sacca*, then acting via path factors.

Figures & Tables (for this capstone)

Figures (A4 PNG @300 dpi; labels outside; one overlay):

1. **Plate V1.34 Bridge to *Vibhaṅga* —** V1 competencies → V2 lenses.
2. **Plate V1.35 One Scene, Three Lenses —** a single event rendered as *khandha/āyatana/dhātu*.
3. **Plate V1.36 Tone → *Sacca* Ladder —** roots → truths (cause/path) with daily examples.

Tables:

1. **Table V1.31 V1→V2 Crosswalk —** competency | V2 lens | sample question | classroom cue.
2. **Table V1.32 18 *Dhātu* Cheat —** door | object | consciousness (triads) with examples.
3. **Table V1.33 *Khandha* Sorting Drills —** episode | aggregate hits | teacher notes.

Answer Keys

True/False: 1 T; 2 F; 3 T; 4 F; 5 T; 6 T; 7 T; 8 F; 9 F; 10 T.

Fill-ins:

1. *phassa; vedanā*
2. *saññā; cetanā*
3. *manasikāra; ekaggatā*
4. *jīvitindriya*

5. *khandha; āyatana; dhātu*

6. *mūla*

Matching (final key): A-2, B-4, C-5, D-9, E-10, F-6, G-7, H-8, I-3, J-1.

Label-the-diagram: Arrows placed as specified (Door–Object→*āyatana*; Moment set→*dhātu*; Tone→*sacca*).

Short answers (models):

1. *Khandha*: color in *rūpa*, pleasant tone in *vedanā*, intention in *saṅkhāra*; *Āyatana*: eye-base + visible object; *Dhātu*: eye-element/visible-element/eye-consciousness.
2. Because *Vibhaṅga* separates functions: pleasure can ride on *lobha* (harm), and pain can be held with *alobha/adosa/amoha* (benefit); conflating them corrupts analysis.

Scenario (sample map): V1 board completed; V2 (khandha) = *rūpa/vedanā/saṅkhāra* prominent; (sacca) = craving to fix now (2nd), remedy via path (4th: *sammā-sati/viriya*); micro-move “stay with agenda; note errand after meeting.”

Quick quiz keys: (1) seven universals listed; (2) six doors listed; (3) ear-base/ sound/ ear-consciousness; (4) *saṅkhārakkhandha*; (5) “finish line before checking ping.”

Buddhist Meditation Plates

Tables: V1.1 — Universal Cetasikas | V1.2 — Ethical Tone by Roots | V1.3 — Door → Object → Factors | V1.4 — Key Terms Quick-Gloss

Diagrams: V1.1 — One Moment Cluster | V1.2 — Doors & Objects Strip | V1.3 — Ethical Tone Triad | V1.4 — Attention Steering

Table V1.4 — Key Terms Quick-Gloss

Export PNG | Export JPEG

Pāli | English | Classroom cue

Search terms... 24 of 24 terms

Pāli	English	Classroom cue (one-liner)
citta	mind-moment	One instant of knowing an object.
cetasika	mental factor	Co-arising quality with citta (never stands alone).
rūpa	material form	Not mental; sensed at the five physical doors.
nibbāna	the unconditioned	Known only by path/fruition; not a five-door object.
ārammaṇa	object	What is known by a citta.
dvārā	door	Channel of knowing: eye, ear, nose, tongue, body, mind.
phassa	contact	Meeting of door + object + consciousness.
vedanā	feeling	Pleasant, painful, or neutral tone.
saññā	perception	Recognition/marking that makes "this, not that."
cetanā	volition	Coordinator/driver; does/kamma.
manasikāra	attention	Turns-toward; points the next moment.
kusala	wholesome	Roots: alobha, adosa, (amoha); produces good kamma.
akusala	unwholesome	Roots: lobha, dosa, moha; produces bad kamma.
kiriya	functional	Arahant acts or rootless functions; no kamma made.
mūla	roots	Greed/hatred/delusion and their opposites.
saḷāyatana	six bases	Six internal doors; foundation for contact.
viññāṇa	consciousness	Knowing aspect; in Abhidhamma ≈ citta by function.
khandha (pañca-)	five aggregates	rūpa, vedanā, saññā, saṅkhārā, viññāṇa.
indriya	faculties	Faith, energy, mindfulness, concentration, wisdom (and others).
paccaya	condition	One of 24 relations (Paṭṭhāna); "because-of."
bhavaṅga	life-continuum	Background flow between active mind processes.
vitakka / vicāra	initial / sustained application	Placing + rubbing the mind on an object.
sati	mindfulness	Remembering the object; non-forgetful presence.
saddhā	confidence/faith	Trust that steadies the mind toward the good.

Sources for definitions & usage cues: Ashin Janakābhivaṃsa, *Abhidhamma in Daily Life*; Dr Mehm Tin Mon, *The Essence of Buddha Abhidhamma*; Dr. Sīlānanda Bhivamsa, *Handbook of Abhidhamma* (Vol. 2–3).

Interaction: Click on any row to highlight and see detailed information. Search by Pāli, English, or cue text. Color coding by category: Mind/consciousness, Universal factors, Ethical terms, Object/door, Practice terms

What Is a *Citta*?

Seeing a Mind-Moment at Work

An interactive infographic exploring the momentary act of knowing in Abhidhamma Buddhism

Overview | Interactive Diagram | Practice | Assessment

Object (ārammaṇa)
What is known

Door (dvārā)
Channel of knowing

Plate V1.1 — One Moment Cluster

"No citta arises alone—see the co-arising set."

Ethical Tone

- kusala
- akusala
- kiriya

Current Tone: kusala (wholesome)

Roots (mūla):
- alobha (non-greed)
- adosa (non-hatred)
- amoha (non-delusion)

Common Signs:
- Generosity
- Kindness
- Wisdom

Interactive Infographic: **What Is a *Citta*? Seeing a Mind-Moment at Work**

Based on Abhidhamma teachings • Sources: AshinJanakabhivamsa-ADL, Dr Mehm Tin Mon, Dr Sīlānanda

Series arc: Mastering the one-moment cluster here makes Volume 2 (*Vibhaṅga—Analysis*) intuitive

Object (ārammaṇa)
What is known

Door (dvārā)
Channel of knowing

Ethical Tone

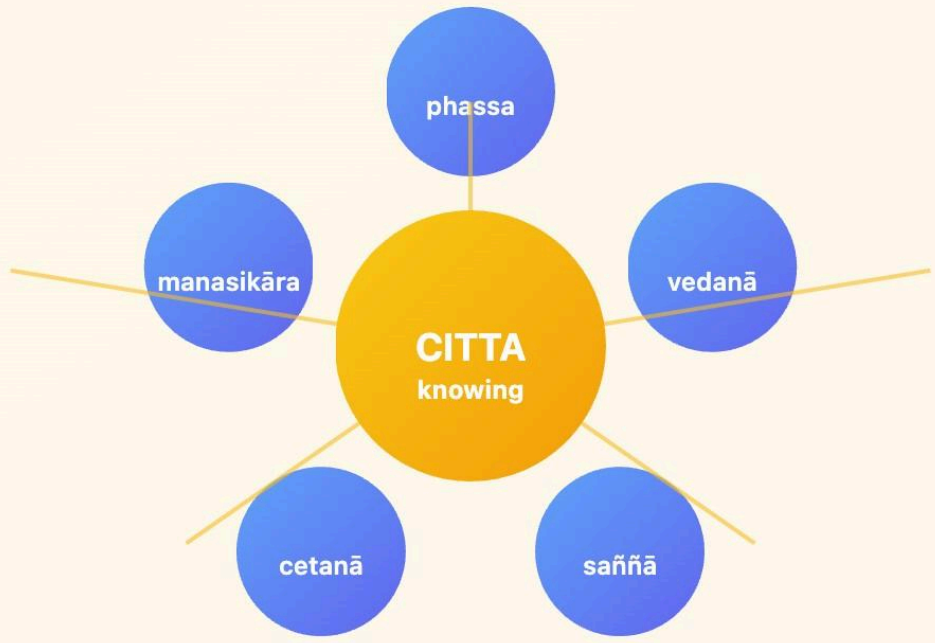
kusala

akusala

kiriya

PlateV1.1— One MomentCluster

"No citta arises alone—see the co-arising set."



Current Tone: kusala (wholesome)

Roots (mūla):

- alobha (non-greed)
- adosa (non-hatred)
- amoha (non-delusion)

Common Signs:

- Generosity
- Kindness
- Wisdom

🧘 Practice Section

A. Classroom Exercise (6-8 mins)

"Name Door → Name Tone → Name Intention"

B. Solo Exercise (5-7 mins)

"One-Moment Trace" with micro-logging

Classroom Exercise

Start 8-min Timer

Current Scenario:

Example 1

Slack ping during focus time

Door: eye-door

Object: notification icon

Vedanā: pleasant

Next Scenario

Instructions:

1. Teacher displays a neutral image, then a ping sound (10s each)
2. Whisper-label in sequence: door, tone (pleasant/neutral/painful), intention
3. Keep grammar impersonal: "seeing occurs; pleasant tone; intending to check"

Quick Door Reference:

Eye cakkhu-dvāra	**Ear** sota-dvāra	**Nose** ghāna-dvāra
Tongue jivhā-dvāra	**Body** kāya-dvāra	**Mind** mano-dvāra

🧘 Practice Section

A. Classroom Exercise (6-8 mins)

"Name Door → Name Tone → Name Intention"

B. Solo Exercise (5-7 mins)

"One-Moment Trace" with micro-logging

Solo Exercise

Start 7-min Timer

Steps:

1. Sit; bring attention to breath for 1 min
2. Glance once at your phone screen, then look away
3. Fill the micro-log below
4. Repeat with eyes closed, attend to a faint sound; log again
5. Optional: Notice manasikāra steering "now → next"

Micro-log Template (60-90s):

Door:

e.g., eye-door, ear-door...

Object:

e.g., phone screen, sound...

Tone:

pleasant, neutral, or painful

Intention next:

e.g., return to breath, check message...

One universal I noticed clearly:

phassa, vedanā, saññā, cetanā, or manasikāra

Save Micro-log

Quick Door Reference:

Eye cakkhu-dvāra	**Ear** sota-dvāra	**Nose** ghāna-dvāra
Tongue jivhā-dvāra	**Body** kāya-dvāra	**Mind** mano-dvāra

Assessment Pack

True/False Questions

Back to Menu

1. A citta can arise without any cetasikas.
   - ○ True
   - ○ False

2. Manasikāra is one of the five universals.
   - ○ True
   - ○ False

3. Tone (kusala/akusala/kiriya) depends on mūla.
   - ○ True
   - ○ False

4. Kiriya produces wholesome kamma.
   - ○ True
   - ○ False

5. Every citta takes an object (ārammaṇa).
   - ○ True
   - ○ False

6. Eye-door and mind-door are the same dvārā.
   - ○ True
   - ○ False

7. Vedanā and saññā are optional factors.
   - ○ True
   - ○ False

8. There are exactly and only 121 cittas.
   - ○ True
   - ○ False

9. Cetanā coordinates other factors.
   - ○ True
   - ○ False

10. Phassa means the meeting of door, object, and consciousness.
    - ○ True
    - ○ False

Submit Answers

📝 Assessment Pack

Fill in the Blanks

Back to Menu

Word bank: citta, ārammaṇa, dvārā, cetasikas, phassa, vedanā, saññā, cetanā, manasikāra, mūla

1. Every _____ knows an object called _____.

Enter answers separated by commas

2. The five universal _____ arise with all moments.

Enter answers separated by commas

3. Contact is _____; attention is _____.

Enter answers separated by commas

4. Feeling is _____; perception is _____.

Enter answers separated by commas

5. Volition is _____; channels of knowing are the six _____.

Enter answers separated by commas

6. Tone depends on roots, or _____.

Enter answers separated by commas

Submit Answers

🎯 Orientation

Why This Matters

A *citta* is one instant of knowing an object—brief, discrete, and always arising with mental factors (*cetasikas*). If we can see a single moment cleanly, everyday confusion softens: we notice the door (*dvārā*) a stimulus came through, the object (*ārammaṇa*) that was known, and which factors colored it. This chapter builds that literacy so learners can label "what is happening now" in phone pings, meetings, or family chats without slipping into self-stories.

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Handbook

📚 Doctrinal Core

Definition

Citta is the act of knowing an object (*ārammaṇa*). It is momentary and conditioned.

Source: Dr Sīlānanda—Vol. 2

Ethical Tone

A *citta* has tone—*kusala*, *akusala*, or *kiriya*—determined by **roots** (*mūla*):*alobha/adosa/amoha* vs. *lobha/dosa/moha*. *Kiriya* is functional (kamma-free).

Source: Dr Sīlānanda—Vol. 2–3

Co-arising Rule

Every *citta* arises with some of the 52 *cetasikas*. Five are **universal**—*phassa* (contact), *vedanā* (feeling), *saññā* (perception), *cetanā* (volition), *manasikāra* (attention).

Source: Dr Mehm Tin Mon—Essence

Canonical Counts

For literacy we use 89 *cittas* (expandable to 121 by fine jhāna distinctions).

Source: Dr Sīlānanda—Vol. 2

Door & Object

Knowing occurs through one of six *dvārā*: eye, ear, nose, tongue, body, mind; the object can be visual, auditory, etc., or mental.

Source: AshinJanakabhivamsa-ADL

Practice Application

Labeling moments impersonal ("seeing occurs," "pleasant tone known") supports *sati* and weakens self-view while strengthening discernment in real episodes.

Source: AshinJanakabhivamsa-ADL

🌱 Daily-life Mapping

Slack ping during focus time

Door: eye-door
Object: notification icon
Vedanā: pleasant
Saññā: boss message
Cetanā: inclines to click
Manasikāra: steers to ping or breath

Traffic light turns yellow

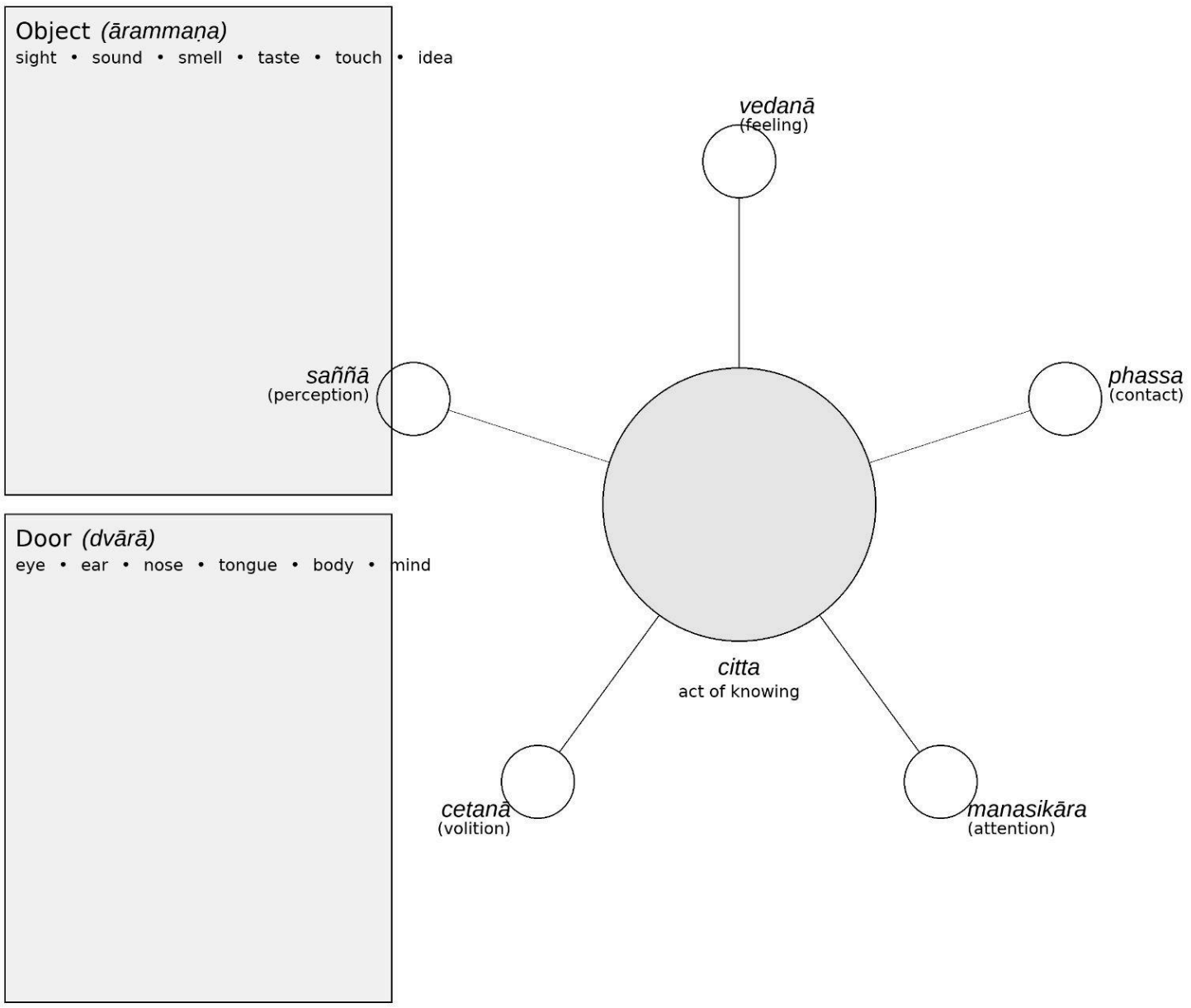
Door: eye-door
Object: yellow light
Vedanā: neutral to tense
Saññā: yellow warning
Cetanā: brake or accelerate
Manasikāra: reveals patience or impatience

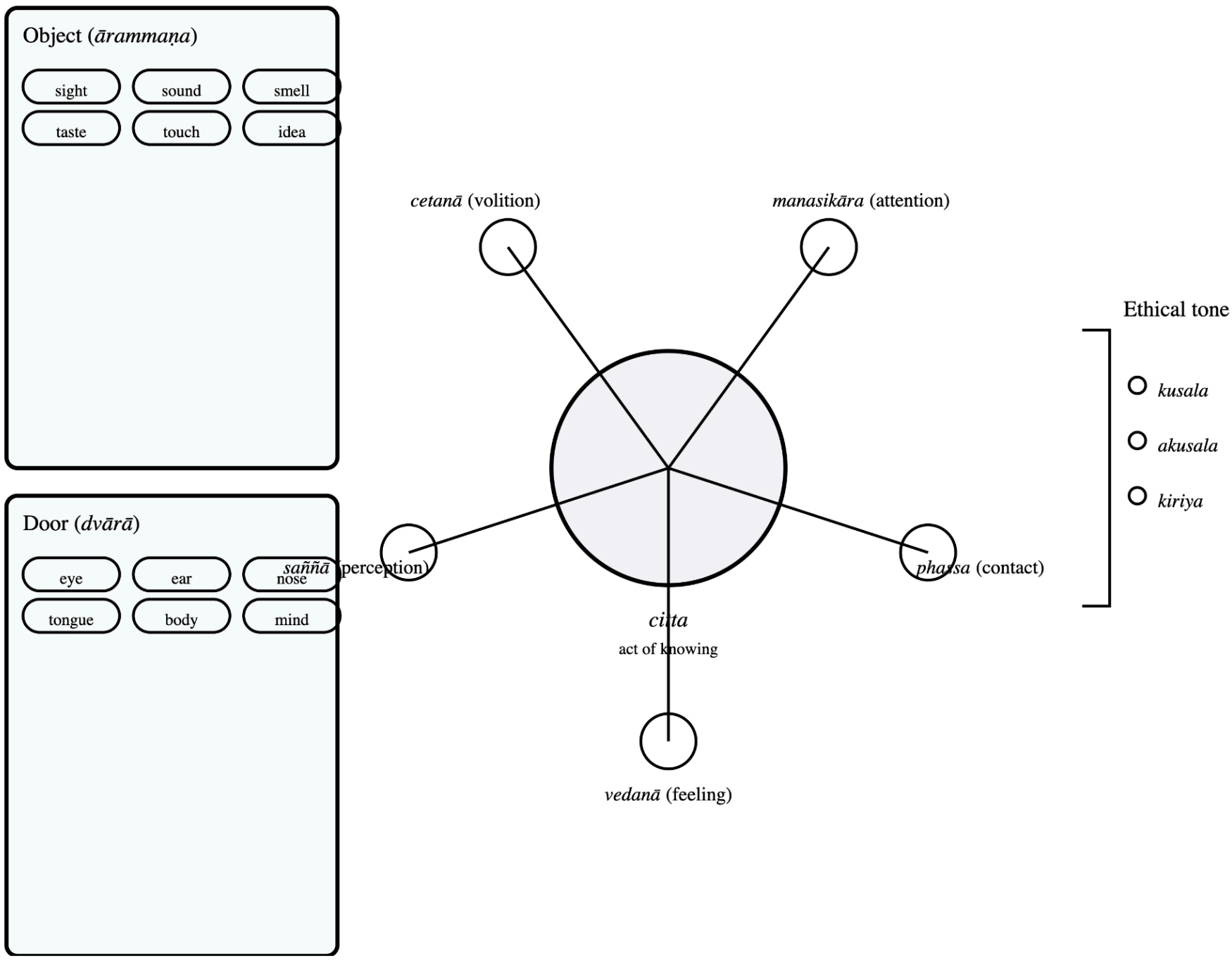
Family chat message

Door: ear/eye-door
Object: message sound/text
Vedanā: pleasant
Saññā: recognizes sender
Cetanā: frames reply
Manasikāra: can pivot to finish task first

💡 Key Takeaways

1. No *citta* arises alone: the five universals are always present.
2. Tone shows roots; keep it impersonal to see causes, not "me."
3. *Manasikāra* is the practical pivot that steers "now → next."


Object (ārammaṇa)
sight • sound • smell • taste • touch • idea
Door (dvārā)
eye • ear • nose • tongue • body • mind
vedanā
(feeling)
saññā
(perception)
phassa
(contact)
citta
act of knowing
cetanā
(volition)
manasikāra
(attention)


Object (ārammaṇa)
sight
sound
smell
taste
touch
idea
Door (dvārā)
eye
ear
nose
tongue
body
mind
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act of knowing
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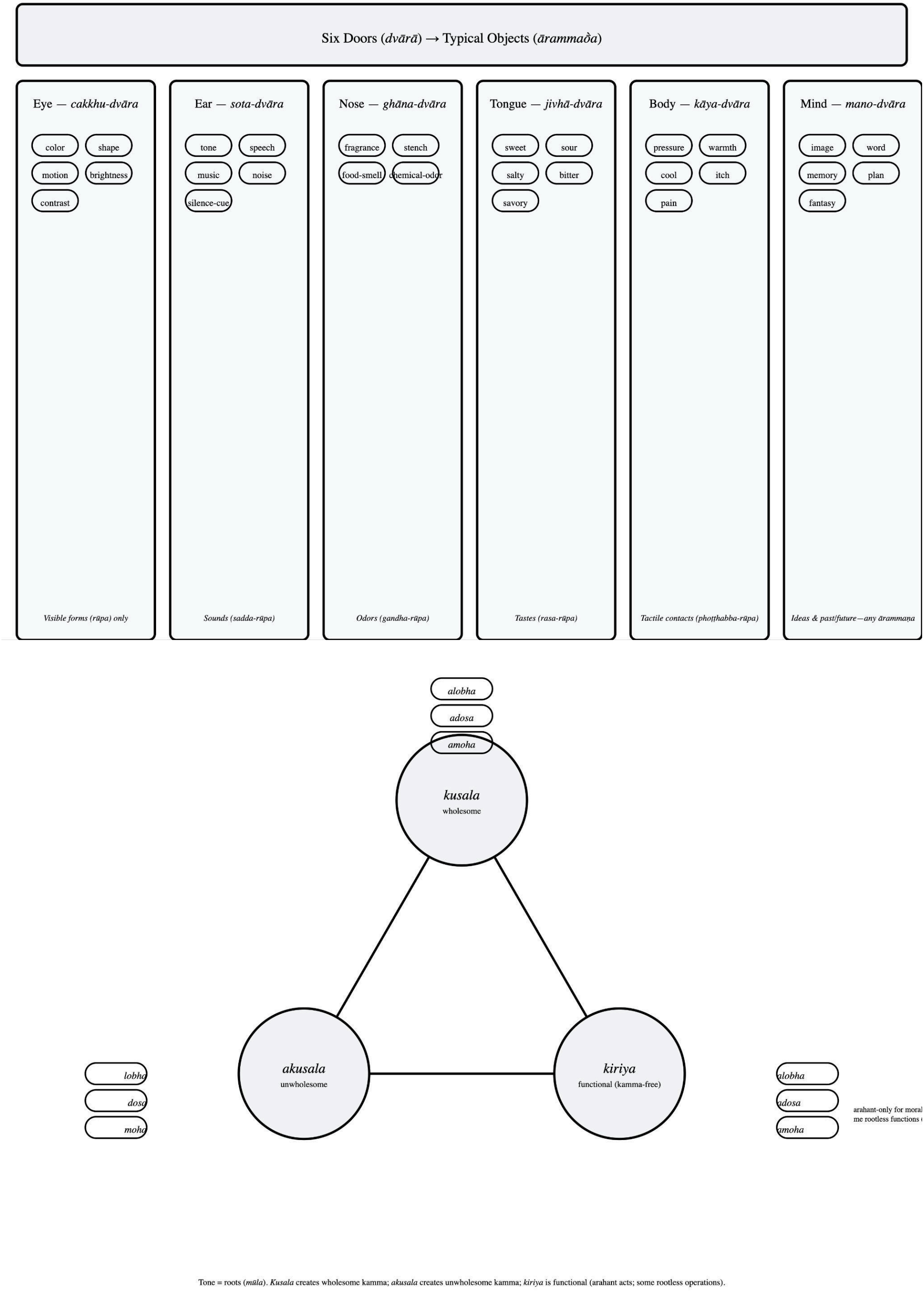
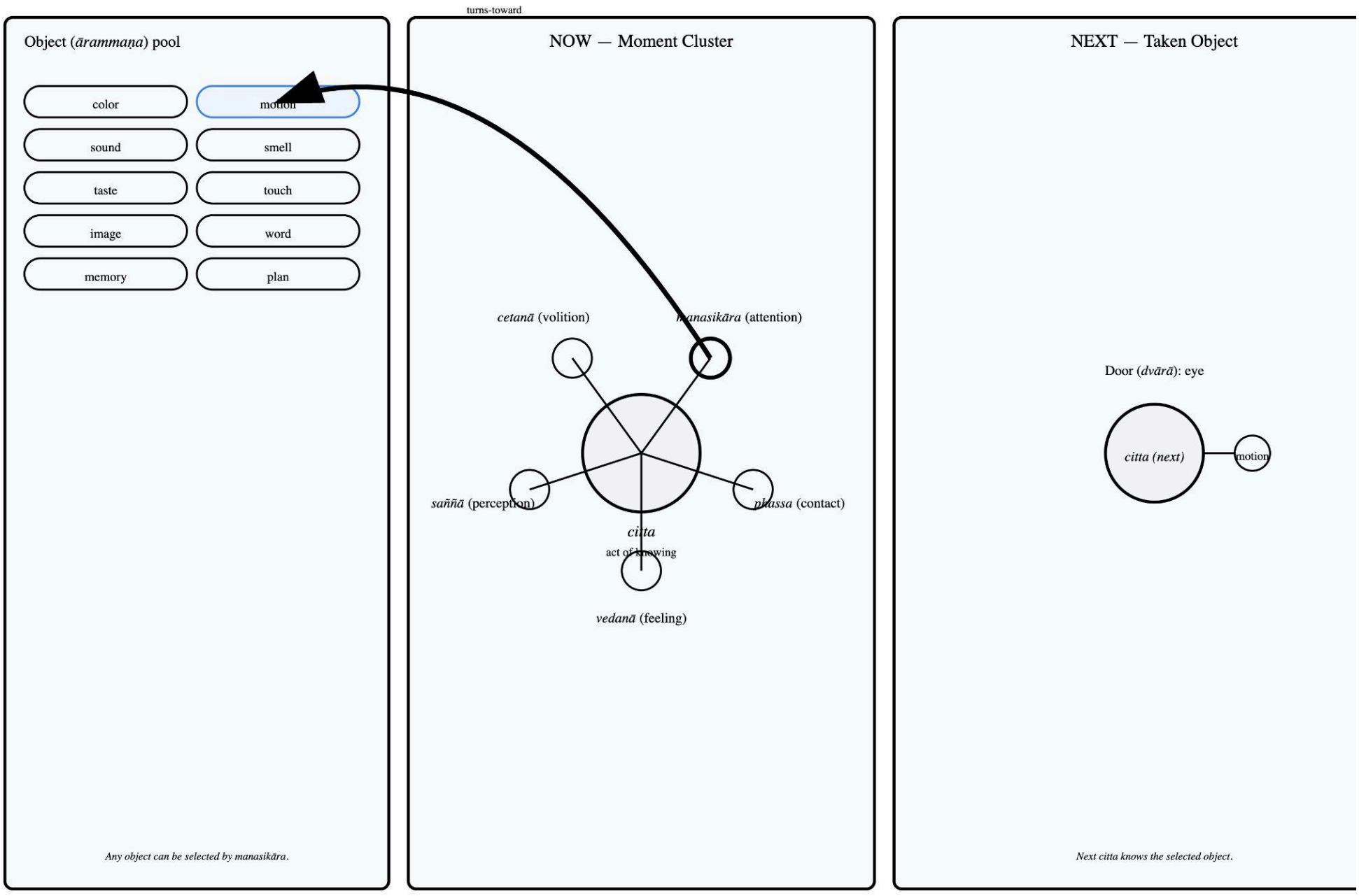
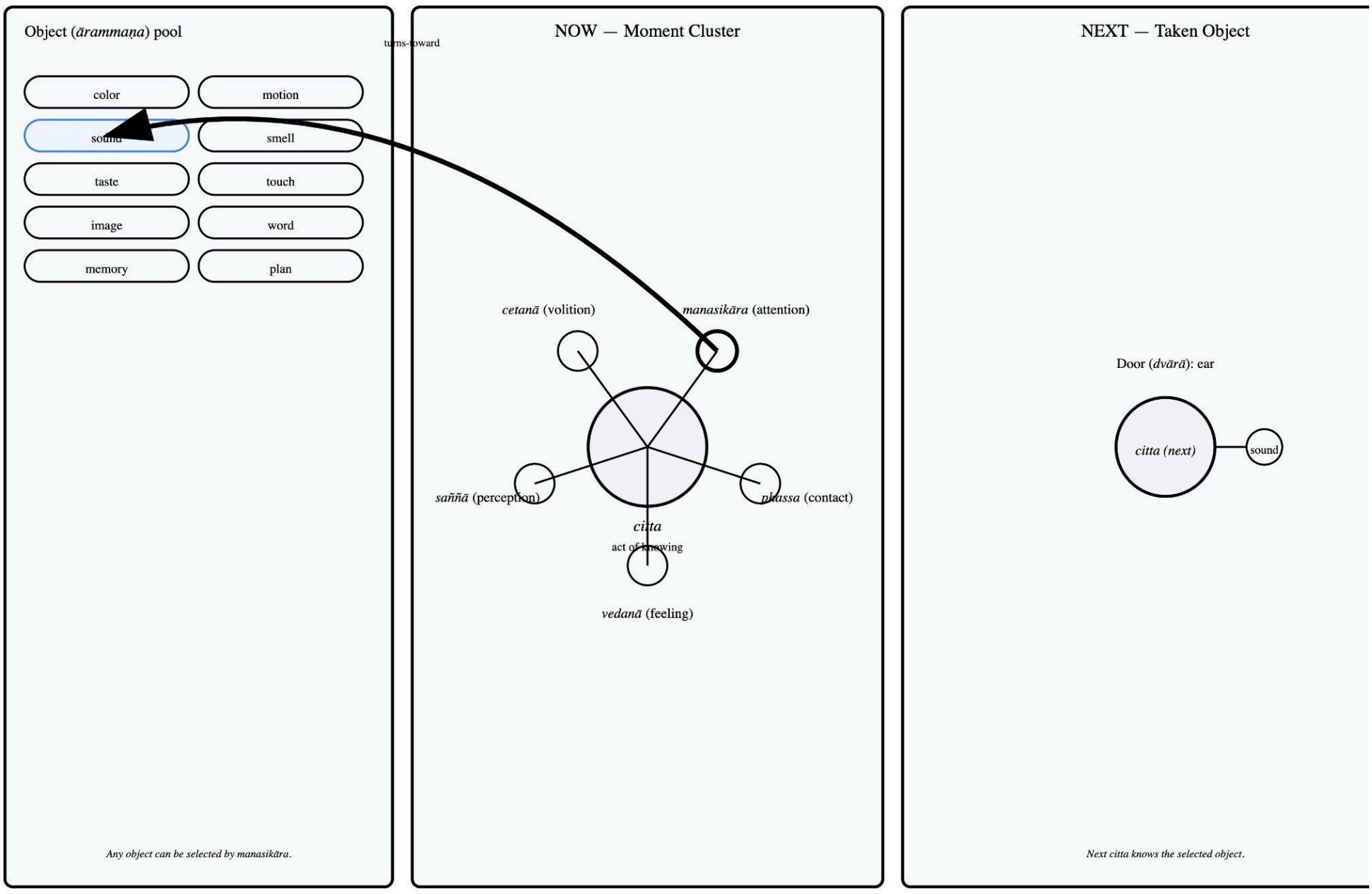
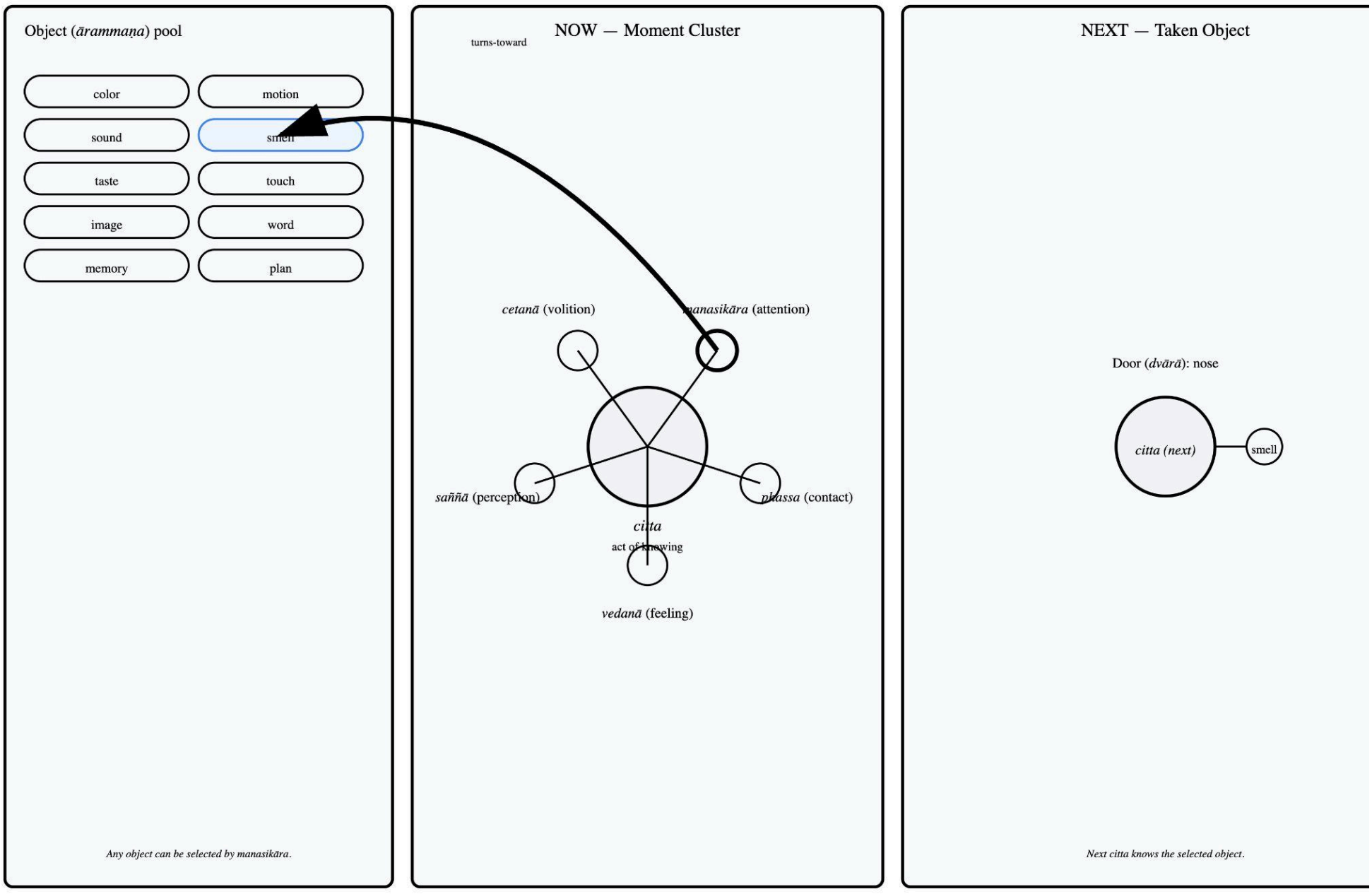
Ethical tone
kusala
akusala
kiriya

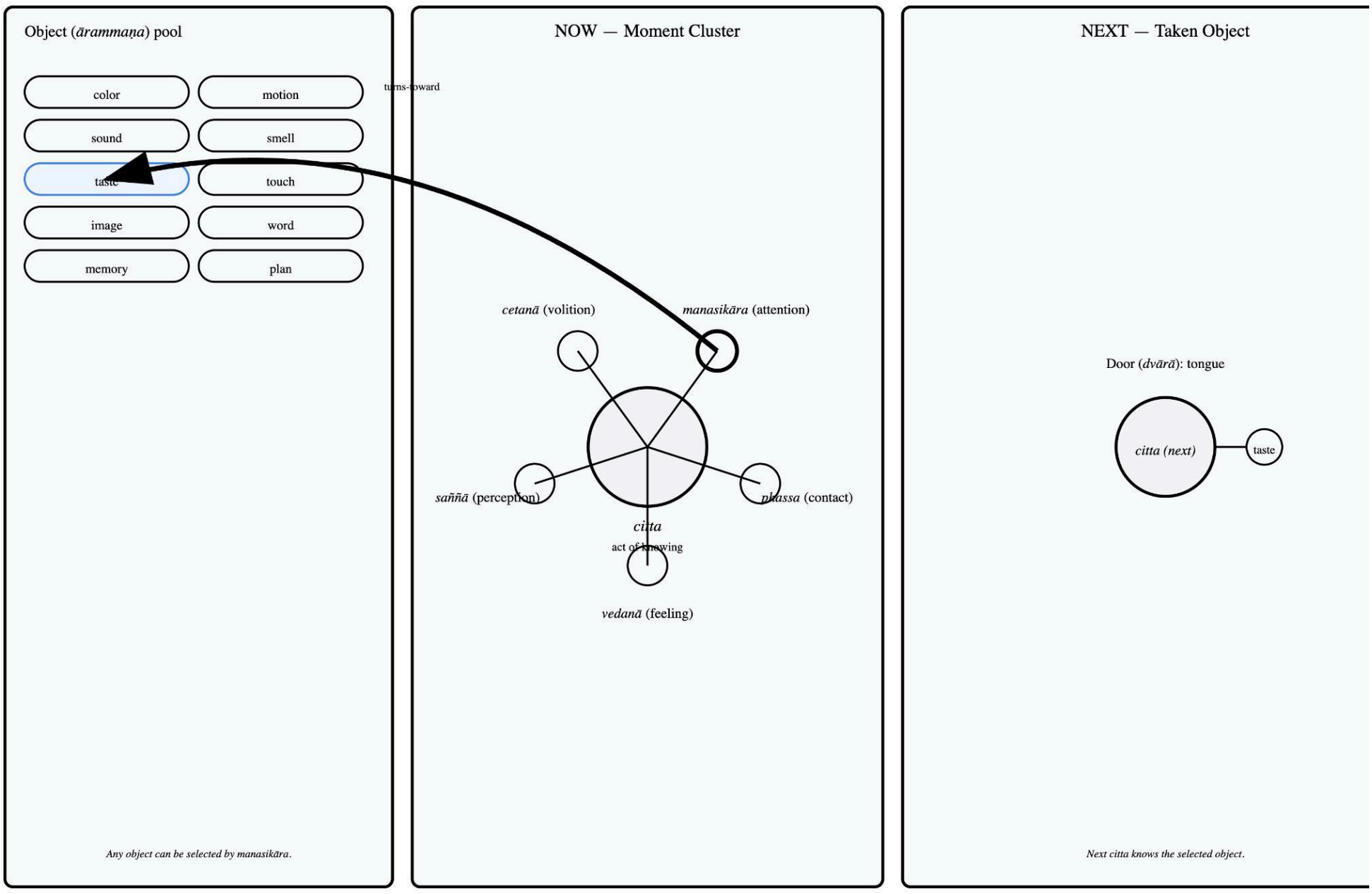


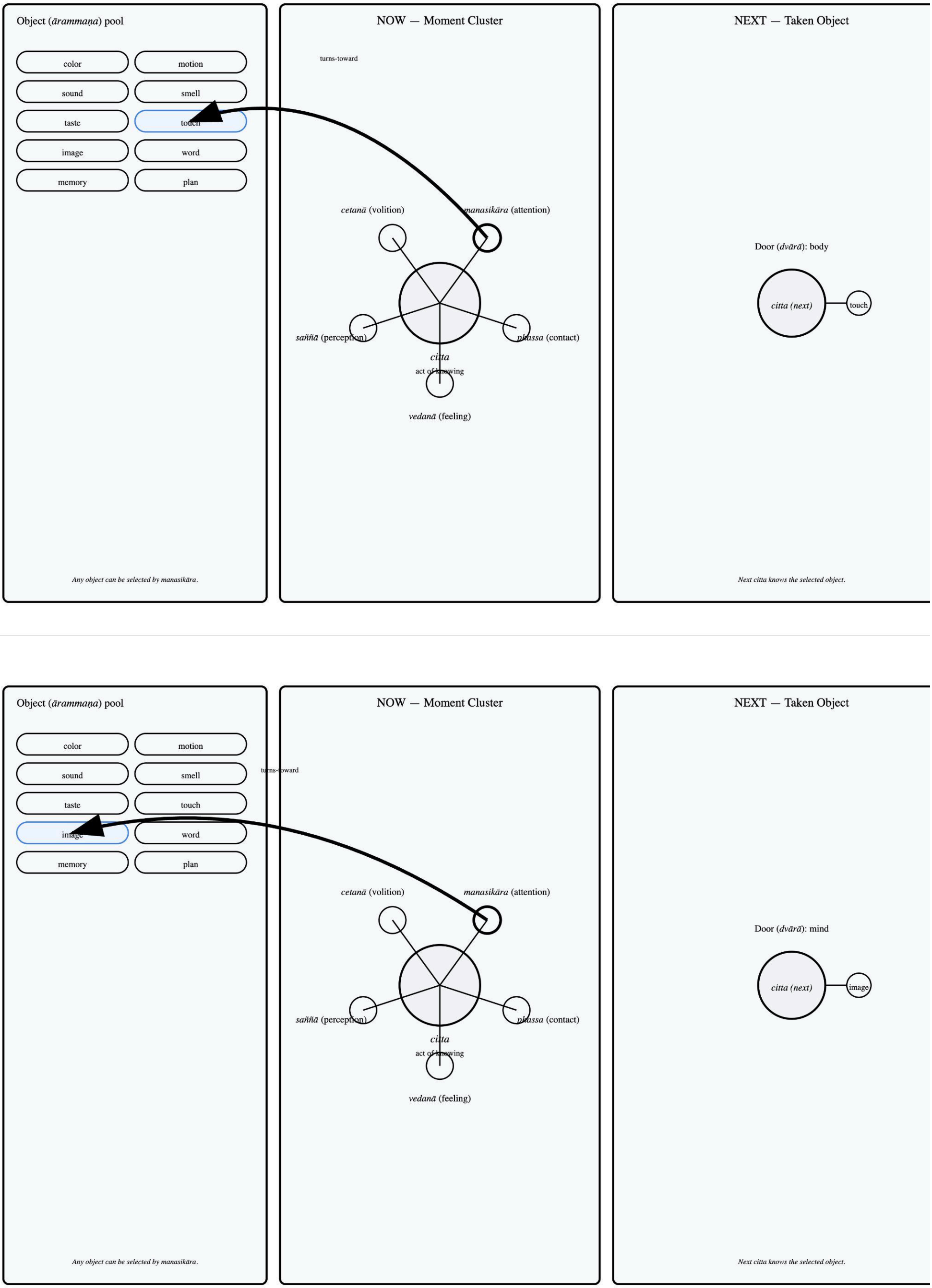
Tone = roots (*mūla*). *Kusala* creates wholesome kamma; *akusala* creates unwholesome kamma; *kiriya* is functional (arahant acts; some rootless operations).

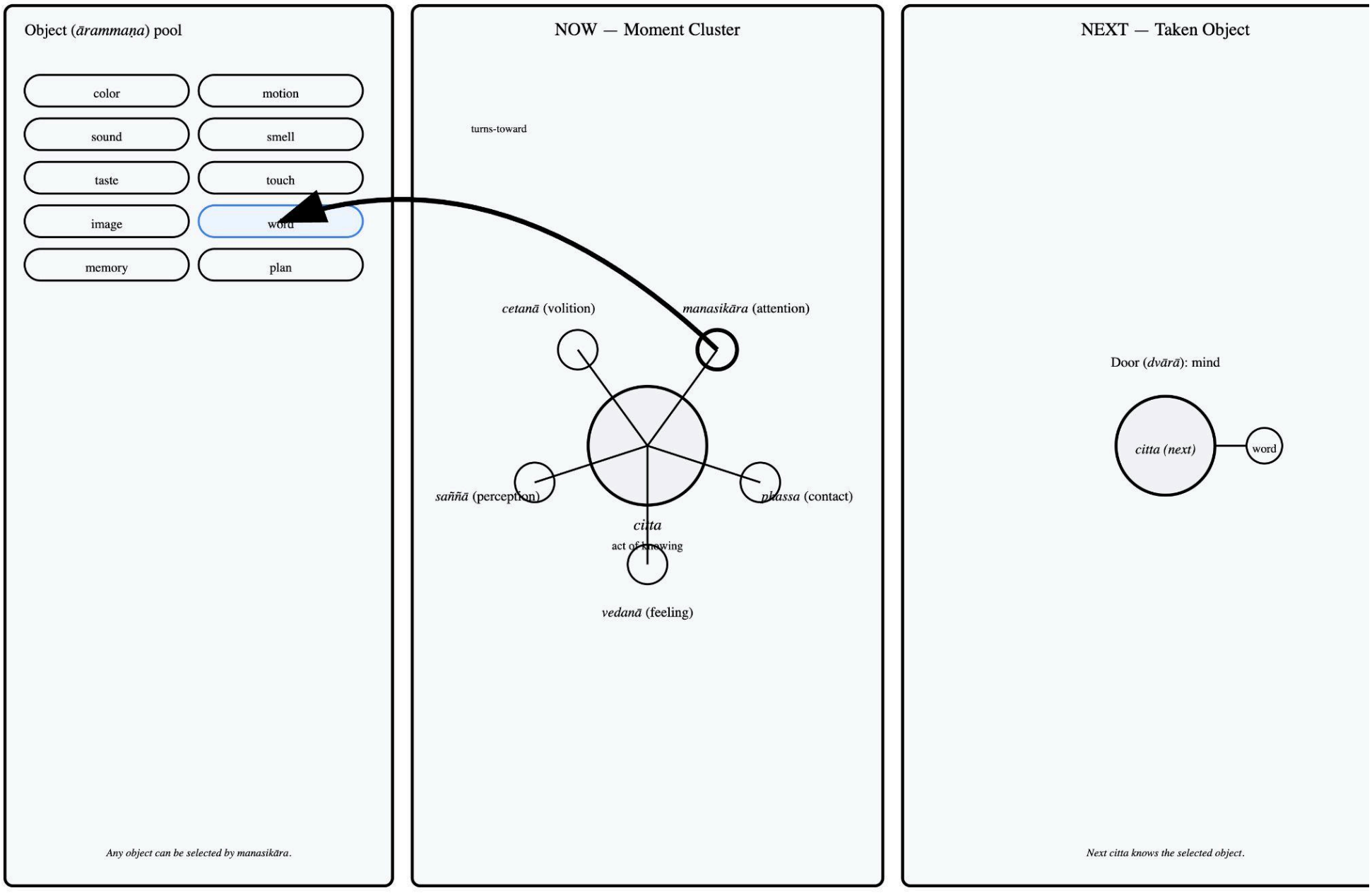

Object (ārammaṇa) pool
color
motion
sound
smell
taste
touch
image
word
memory
plan
Any object can be selected by manasikāra.
turns-toward
NOW — Moment Cluster
cetanā (volition)
manasikāra (attention)
saññā (perception)
phassa (contact)
citta
act of knowing
vedanā (feeling)
NEXT — Taken Object
Door (dvārā): eye
citta (next)
motion
Next citta knows the selected object.


Object (ārammaṇa) pool
color
motion
sound
smell
taste
touch
image
word
memory
plan
Any object can be selected by manasikāra.
turns-toward
NOW — Moment Cluster
cetanā (volition)
manasikāra (attention)
saññā (perception)
phassa (contact)
citta
act of knowing
vedanā (feeling)
NEXT — Taken Object
Door (dvārā): ear
citta (next)
sound
Next citta knows the selected object.


Object (ārammaṇa) pool
color
motion
sound
smell
taste
touch
image
word
memory
plan
Any object can be selected by manasikāra.
NOW — Moment Cluster
turns-toward
cetanā (volition)
manasikāra (attention)
saññā (perception)
phassa (contact)
citta
act of knowing
vedanā (feeling)
NEXT — Taken Object
Door (dvārā): nose
citta (next)
smell
Next citta knows the selected object.


Object (ārammaṇa) pool
color
motion
sound
smell
taste
touch
image
word
memory
plan
Any object can be selected by manasikāra.
NOW — Moment Cluster
turns-toward
cetanā (volition)
manasikāra (attention)
saññā (perception)
phassa (contact)
citta
act of knowing
vedanā (feeling)
NEXT — Taken Object
Door (dvārā): tongue
citta (next)
taste
Next citta knows the selected object.


Object (ārammaṇa) pool
color
motion
sound
smell
taste
touch
image
word
memory
plan
Any object can be selected by manasikāra.
NOW — Moment Cluster
turns-toward
cetanā (volition)
manasikāra (attention)
saññā (perception)
phassa (contact)
citta
act of knowing
vedanā (feeling)
NEXT — Taken Object
Door (dvārā): body
citta (next)
touch
Next citta knows the selected object.
Object (ārammaṇa) pool
color
motion
sound
smell
taste
touch
image
word
memory
plan
Any object can be selected by manasikāra.
NOW — Moment Cluster
turns-toward
cetanā (volition)
manasikāra (attention)
saññā (perception)
phassa (contact)
citta
act of knowing
vedanā (feeling)
NEXT — Taken Object
Door (dvārā): mind
citta (next)
image
Next citta knows the selected object.


Object (ārammaṇa) pool
color
motion
sound
smell
taste
touch
image
word
memory
plan
Any object can be selected by manasikāra.
NOW — Moment Cluster
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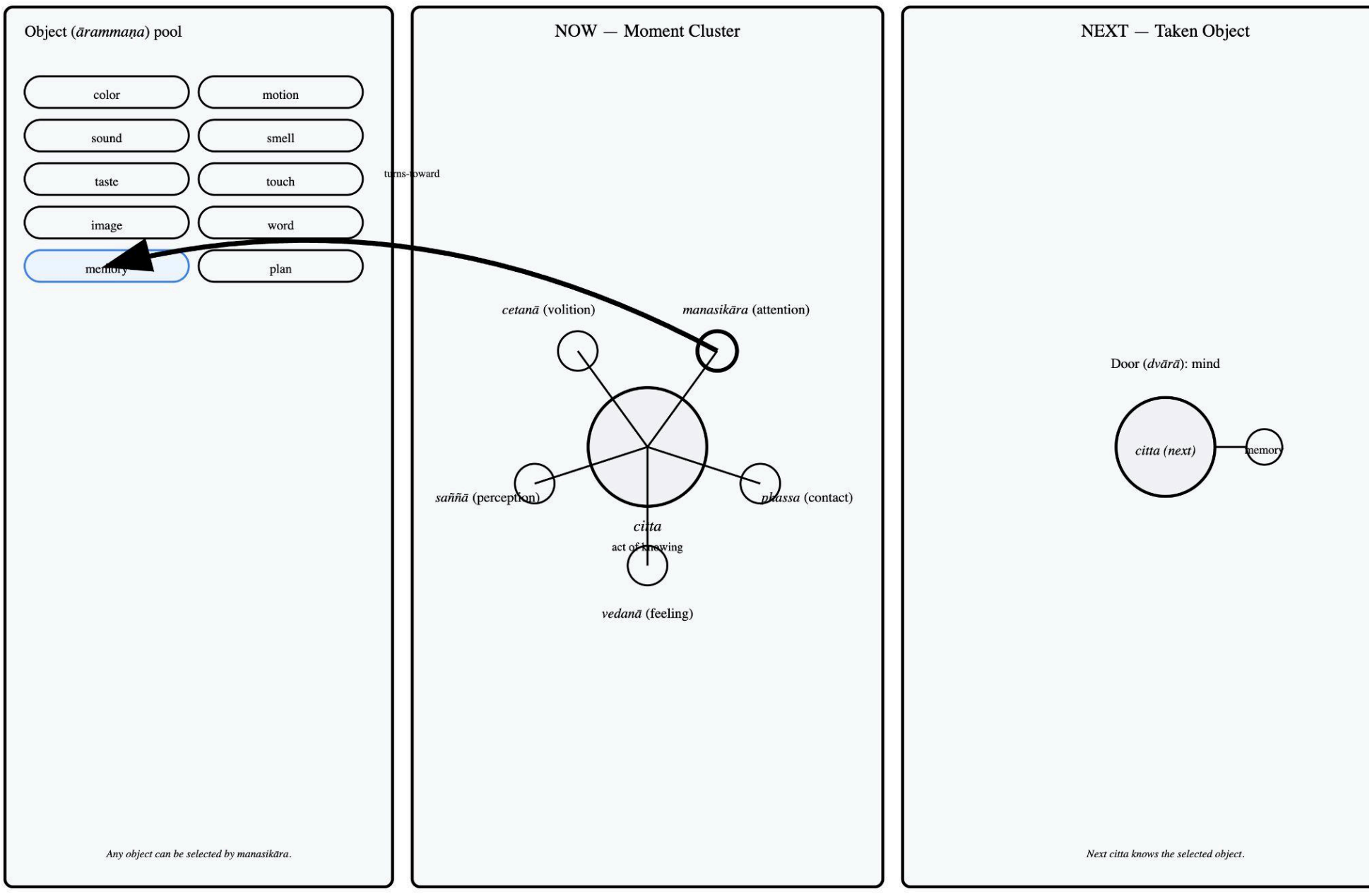
manasikāra (attention)
saññā (perception)
phassa (contact)
citta
act of knowing
vedanā (feeling)
NEXT — Taken Object
Door (dvārā): mind
citta (next)
word
Next citta knows the selected object.


Object (ārammaṇa) pool
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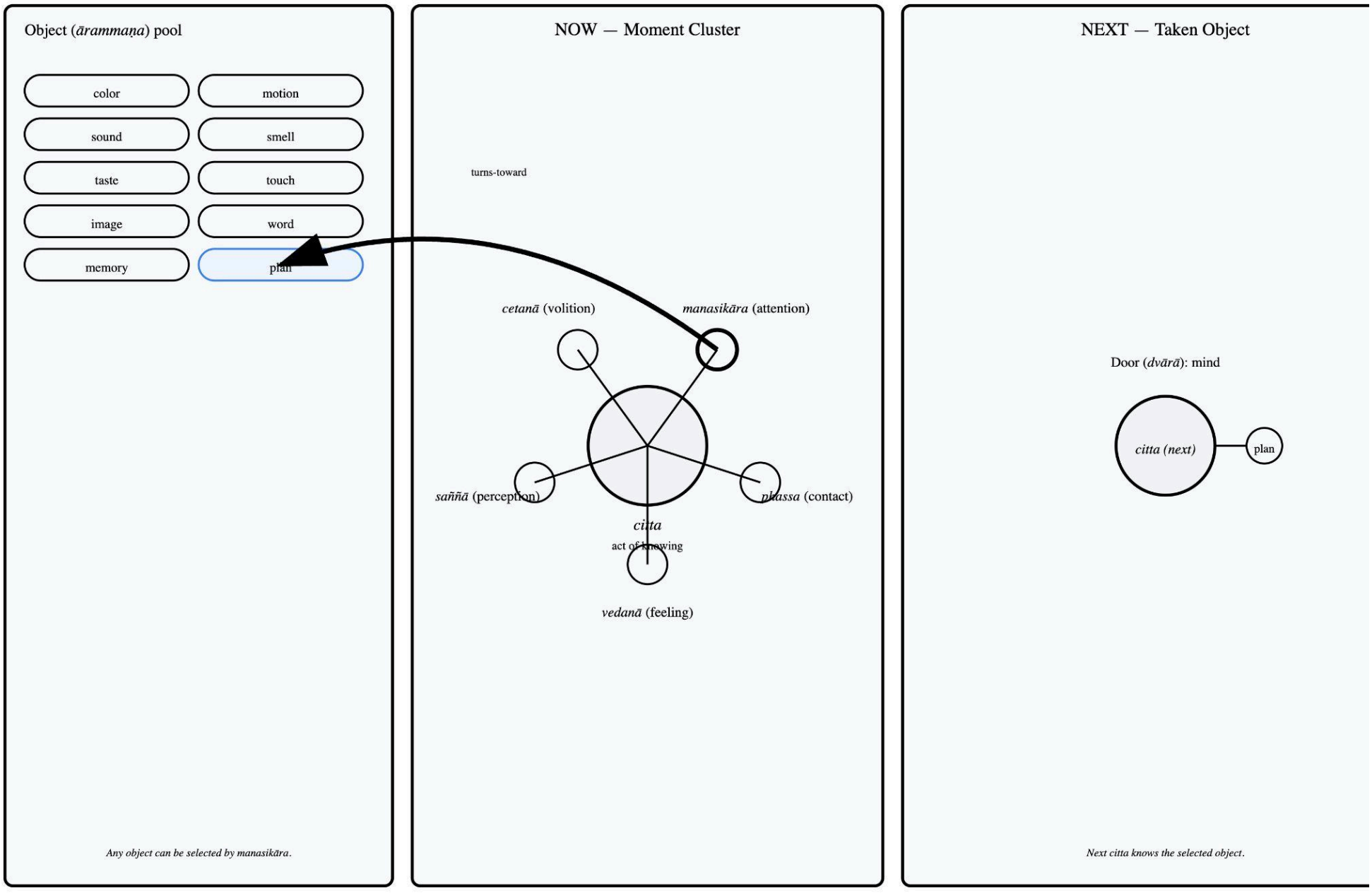
NEXT — Taken Object
Door (dvārā): mind
citta (next)
memory
Next citta knows the selected object.


Object (ārammaṇa) pool
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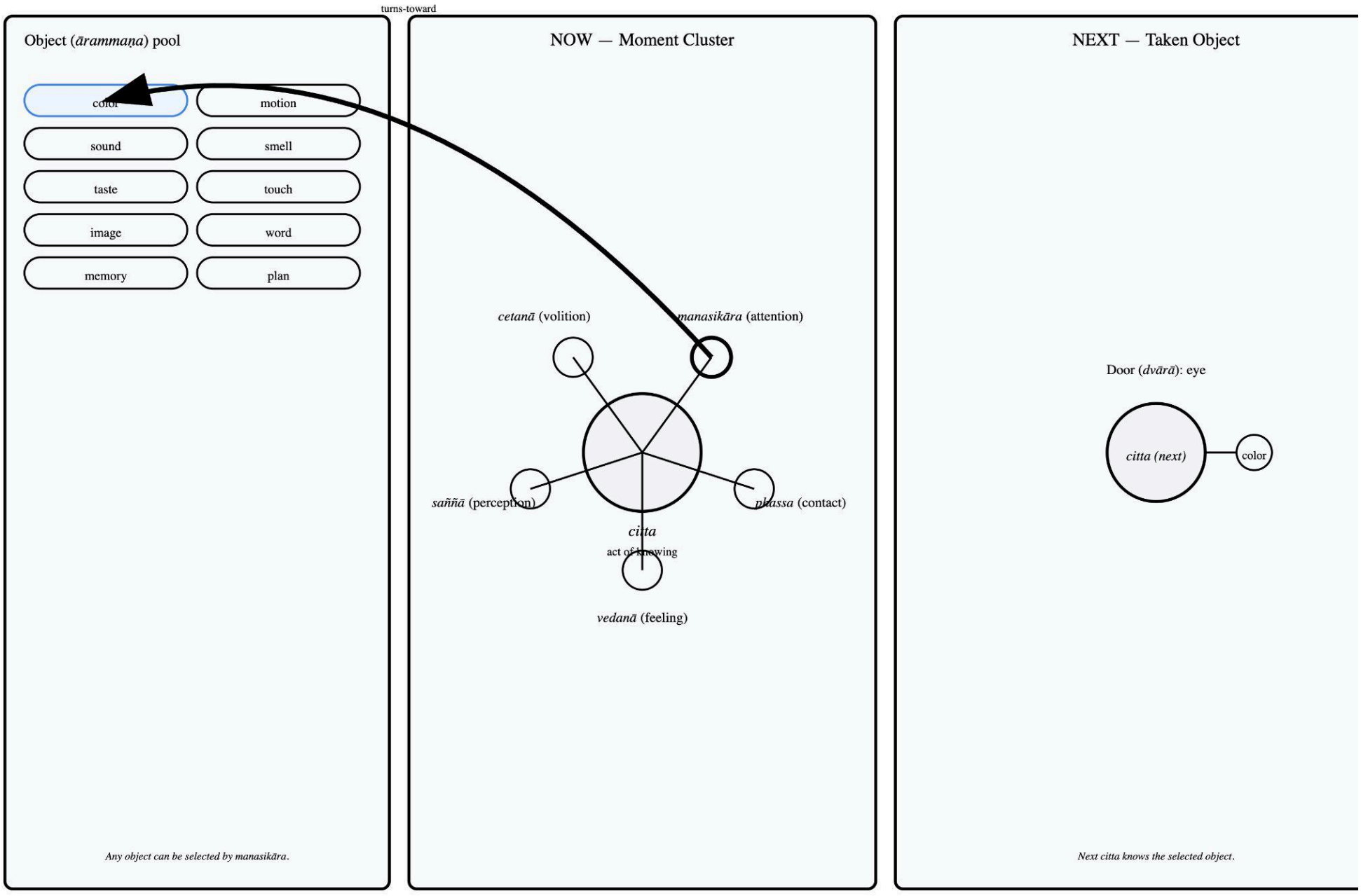
plan
Next citta knows the selected object.


turns-toward
Object (ārammaṇa) pool
color
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touch
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Any object can be selected by manasikāra.
NOW — Moment Cluster
cetanā (volition)
manasikāra (attention)
saññā (perception)
phassa (contact)
citta
act of knowing
vedanā (feeling)
NEXT — Taken Object
Door (dvārā): eye
citta (next)
color
Next citta knows the selected object.

Table V1.1 — Universal Cetasikas

Term | Function | Daily Example

Term (Pāli)	Function (what it does every moment)	Daily example (modern life)
phassa (contact)	The "meeting" of door, object, and consciousness that starts the moment of knowing.	A notification icon appears at the eye-door; the meeting itself is phassa.
vedanā (feeling)	Registers hedonic tone: pleasant, painful, or neutral.	Seeing "You got a bonus" feels pleasant; that tone is vedanā.
saññā (perception)	Recognizes/marks features; makes the object "this" not "that."	You recognize the sender's name and app logo instantly—saññā at work.
cetanā (volition)	Coordinates and drives the mind-moment toward an aim (the doer among factors).	You form the intention to click "Open" or to ignore—this steering is cetanā.
manasikāra (attention)	Turns-toward/holds the object; selects where knowing points next.	Your focus shifts from the doc to the ping (or back to the doc)—that pivot is manasikāra.

Notes (house use):
These five are present with every citta (universal set). Keep language impersonal in class:
"contact occurs," "feeling is known," etc.
Source: Dr-Sīlānanda, Handbook of Abhidhamma Vol. 2; Dr Mehm Tin Mon, Essence of Abhidhamma;

Tone	Roots (*mūla*) active	Common signs (quick read in daily life)
kusala (two-root)	*alobha, adosa*	Warmth, ease, generosity; no grab/no push. E.g., letting a driver merge, replying kindly under pressure.
kusala (three-root)	*alobha, adosa, amoha*	Clarity + insight present; wise giving, restraint with understanding. Feels steady, bright, unconflicted.
akusala (lobha-rooted)	*lobha (± moha)*	Stickiness, leaning-in, "just one more"; FOMO, hoarding tabs, compulsive checking. Pleasant pull with tunnel vision.
akusala (dosa-rooted)	*dosa (± moha)*	Heat, pushing-away, sharpness; blame, sarcasm, slam-reply. Muscular tension; breath hardens.
akusala (moha-rooted)	*moha*	Foggy, indecisive, drifting; mindless scrolling, vague worry, blank staring. Low clarity, low energy.
kiriya (functional, arahant moral acts)	*alobha, adosa, amoha (but kamma-free)*	Clean, efficient doing with no "I must have/avoid." Compassion without stickiness; no aftertaste.
kiriya (functional operations, ahetuka)	*— (rootless)*	Mechanical mental functions (e.g., adverting/determining) that feel neutral, brief, and "administrative." No moral charge.

Notes for teachers: "Tone = roots." *Kusala* and *akusala* **produce** kamma;*kiriya* does **not** (arahant domain for moral acts; some rootless functions are also *kiriya*). Keep language impersonal in class.

Source: Dr-Sīlānanda, *Handbook of Abhidhamma* Vol. 2–3; Dr Mehm Tin Mon, *Essence of Abhidhamma*; Ashin Janakābhivaṃsa, *Abhidhamma in Daily Life*.

Door (English — *Pāli*)	**Typical object (*ārammaṇa*)**	**Notes — likely salient factors (what to watch for)**
Eye *cakkhu-dvāra*	*color, shape, motion, brightness, contrast, layout*	Visuals strongly recruit selective manasikāra (to motion/contrast); saññā patterning is rapid. Common pulls: lobha (attractiveness), paṭigha (aversion to clutter); support factors when trained: sati, vitakka/vicāra to stabilize viewing.
Ear *sota-dvāra*	*tone, word, music, noise, notification ping, silence-cue*	Sound grabs quickly; manasikāra pivots fast. Likely: joy (pīti) with music, dosa/paṭigha with harsh noise, restlessness (uddhacca) with alerts. Helpful counters: sati, adhimokkha (decisiveness) to stay on task.
Nose *ghāna-dvāra*	*fragrance, stench, food-smell, chemical odor*	Hedonic swing noticeable: pleasant → lobha; unpleasant → paṭigha. Often brief/strong; watch labeling (saññā) and story-making. Helpful: sati, ṭhiti (stability via vicāra), restraint intentions (cetanā).
Tongue *jivhā-dvāra*	*sweet, sour, salty, bitter, savory, spicy*	Vedanā is prominent; lobha (more/again) and impatience (uddhacca) common. With mindfulness: hiri/ottappa (moral shame/fear) can check excess; sati + cetanā supports pacing and stopping.
Body *kāya-dvāra*	*pressure, warmth/cool, itch, pain, tightness, vibration*	Tactile contacts often trigger reactivity: pain → paṭigha; itch → chanda (urge to scratch). Key training ground for khanti (forbearance via calm factors: passaddhi, sati). Watch thīna-middha (sloth-torpor) in comfort.
Mind *mano-dvāra*	*image, word, memory, plan, fantasy, concept*	Can take any object class; high volatility. Likely factors: vitakka/vicāra (thinking), uddhacca (restlessness), kukkucca (remorse), diṭṭhi (view), māna (conceit). With training: sati, confidence (saddhā), energy (viriya), and calm (passaddhi).

Source: Dr-Sīlānanda, *Handbook of Abhidhamma* Vol.2–3; Dr Mehm Tin Mon, *Essence of Abhidhamma*; Ashin Janakābhivaṃsa, *Abhidhamma in Daily Life*.

🎯 Practical Levers

Stabilize

Call on mindfulness + one-pointedness + equanimity

sati ekaggatā tatramajjhattatā

Clean the tone

Grow non-greed/non-hatred; check for greed/aversion

alobha adosa vs. lobha dosa

Start a task

Spark zeal + energy + resolve; keep vitakka/vicāra gentle

chanda viriya adhimokkha

Ethical guardrails

Moral shame/dread stop "send" from becoming harm

hiri ottappa

Warmth

Joy + gladness soften harshness; compassion directs response

pīti muditā karuṇā

🔄 Unwholesome → Antidote Map

lobha → alobha sati
Wanting to buy unnecessary item

dosa → adosa karuṇā
Anger at slow internet

moha → paññā sati
Confusion about priorities

uddhacca → sati tatramajjhattatā
Restless scrolling

issā → muditā adosa
Envy at colleague's promotion

māna → tatramajjhattatā sati
Pride after compliment

kukkucca → sati tatramajjhattatā
Regret after harsh email

vicikicchā → saddhā paññā
Doubt about meditation practice

📱 Daily Episodes

Episode 1 | Episode 2 | Episode 3

Slack ping + tempting link during focused work

Likely Unwholesome:
- lobha (curiosity-pull)
- uddhacca (agitation)
- diṭṭhi ("I can multitask")

Beautiful Counters:
- sati
- viriya
- tatramajjhattatā

Micro-Action:
"Mute channel, finish paragraph"

⚡ Quick Action Guide

To Start Tasks:
chanda (aim) + viriya (energize) + adhimokkha (decide)

To Stabilize:
sati (remember) + ekaggatā (center) + tatramajjhattatā (balance)

Ethical Guardrails:
hiri (shrink from wrong) + ottappa (guard against wrong)

Add Warmth:
pīti (gladden) + karuṇā (care) + muditā (rejoice)

🎯 Practical Levers

Stabilize

Call on mindfulness + one-pointedness + equanimity

sati ekaggatā tatramajjhattatā

Clean the tone

Grow non-greed/non-hatred; check for greed/aversion

alobha adosa vs. lobha dosa

Start a task

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Pride after compliment

kukkucca → sati tatramajjhattatā
Regret after harsh email

vicikicchā → saddhā paññā
Doubt about meditation practice

📱 Daily Episodes

Episode 1 | **Episode 2** | Episode 3

Colleague gets promotion you wanted

Likely Unwholesome:
- issā (envy)
- dosa (resentment)
- māna (wounded pride)

Beautiful Counters:
- muditā
- adosa
- tatramajjhattatā

Micro-Action:
"Congratulate sincerely, reflect on own growth"

⚡ Quick Action Guide

To Start Tasks:
chanda (aim) + viriya (energize) + adhimokkha (decide)

To Stabilize:
sati (remember) + ekaggatā (center) + tatramajjhattatā (balance)

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Add Warmth:
pīti (gladden) + karuṇā (care) + muditā (rejoice)

🎯 Practical Levers

Stabilize

Call on mindfulness + one-pointedness + equanimity

sati ekaggatā tatramajjhattatā

Clean the tone

Grow non-greed/non-hatred; check for greed/aversion

alobha adosa vs. lobha dosa

Start a task

Spark zeal + energy + resolve; keep vitakka/vicāra gentle

chanda viriya adhimokkha

Ethical guardrails

Moral shame/dread stop "send" from becoming harm

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Wanting to buy unnecessary item

dosa → adosa karuṇā
Anger at slow internet

moha → paññā sati
Confusion about priorities

uddhacca → sati tatramajjhattatā
Restless scrolling

issā → muditā adosa
Envy at colleague's promotion

māna → tatramajjhattatā sati
Pride after compliment

kukkucca → sati tatramajjhattatā
Regret after harsh email

vicikicchā → saddhā paññā
Doubt about meditation practice

📱 Daily Episodes

Episode 1 | Episode 2 | **Episode 3**

Harsh email almost sent in anger

Likely Unwholesome:
- dosa (anger)
- uddhacca (agitation)
- anottappa (recklessness)

Beautiful Counters:
- hiri
- ottappa
- sati

Micro-Action:
"Save as draft, take three breaths"

⚡ Quick Action Guide

To Start Tasks:
chanda (aim) + viriya (energize) + adhimokkha (decide)

To Stabilize:
sati (remember) + ekaggatā (center) + tatramajjhattatā (balance)

Ethical Guardrails:
hiri (shrink from wrong) + ottappa (guard against wrong)

Add Warmth:
pīti (gladden) + karuṇā (care) + muditā (rejoice)

PlateV1.5— CetasikaConstellationMap

"Name the factor; know the lever."

Universal Cetasikas (7)

Occasional Cetasikas (6)

Unwholesome Cetasikas (14)

Beautiful Cetasikas (25)

7
Universal Cetasikas
sabbacitta-sādhāraṇa

6
Occasional Cetasikas
pakiṇṇaka

14
Unwholesome Cetasikas
akusala

25
Beautiful Cetasikas
sobhana

Quick Family Counts:

7	6	14	25
Universal	Occasional	Unwholesome	Beautiful

PlateV1.5—CetasikaConstellationMap
"Name the factor; know the lever."
Universal Cetasikas (7)
Occasional Cetasikas (6)
Unwholesome Cetasikas (14)
Beautiful Cetasikas (25)
Occasional Cetasikas
vitakka
initiate
chanda
aim
vicāra
sustain
52
CETASIKAS
pīti
gladden
adhimokkha
decide
viriya
energize
7
Universal Cetasikas
sabbacitta-sādhāraṇa
6
Occasional Cetasikas
pakiṇṇaka
14
Unwholesome Cetasikas
akusala
25
Beautiful Cetasikas
sobhana
Quick Family Counts:
7
Universal
6
Occasional
14
Unwholesome
25
Beautiful

PlateV1.5— CetasikaConstellationMap

"Name the factor; know the lever."

Universal Cetasikas (7)

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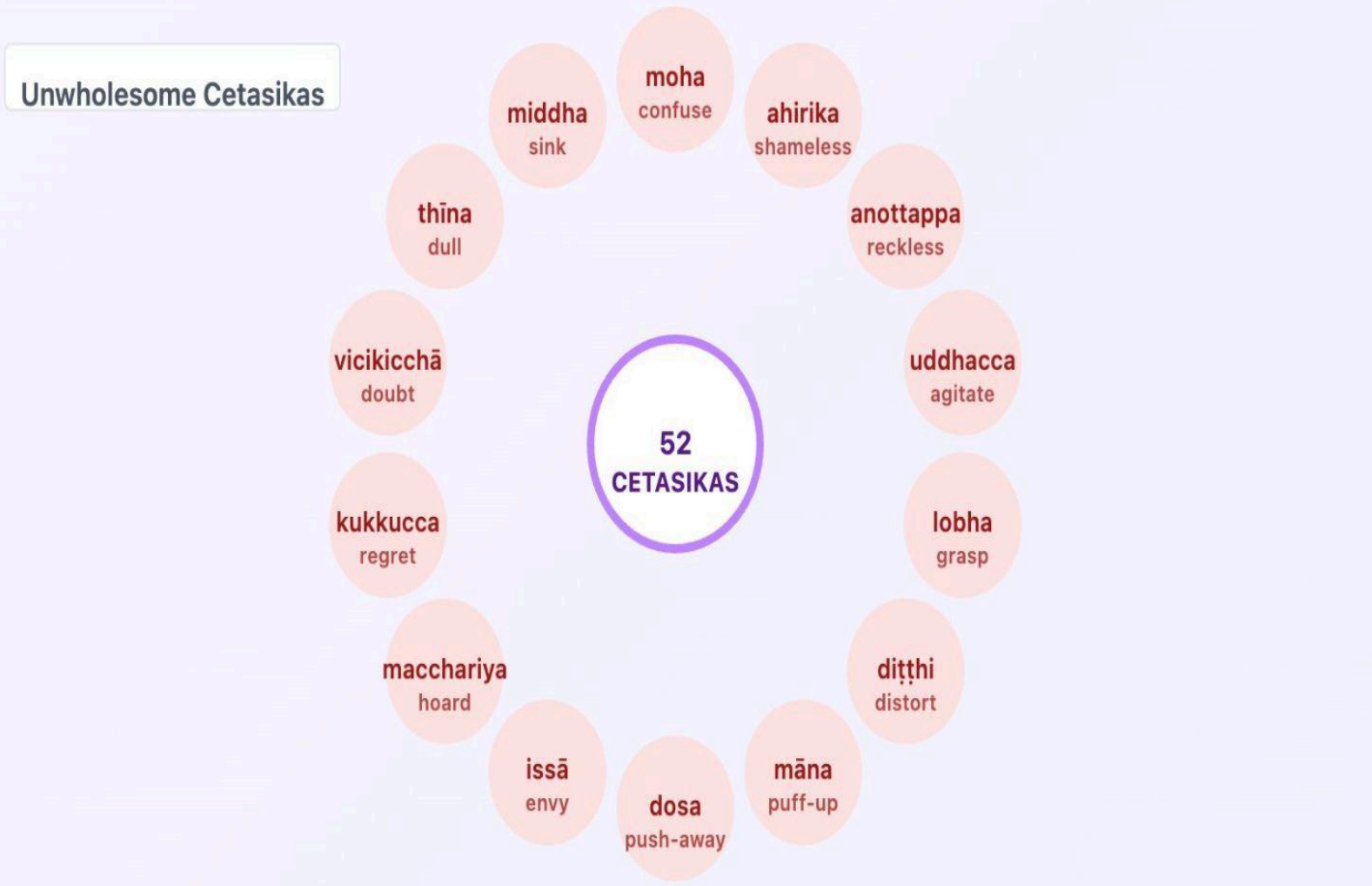

7
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sabbacitta-sādhāraṇa

6
Occasional Cetasikas
pakiṇṇaka

14
Unwholesome Cetasikas
akusala

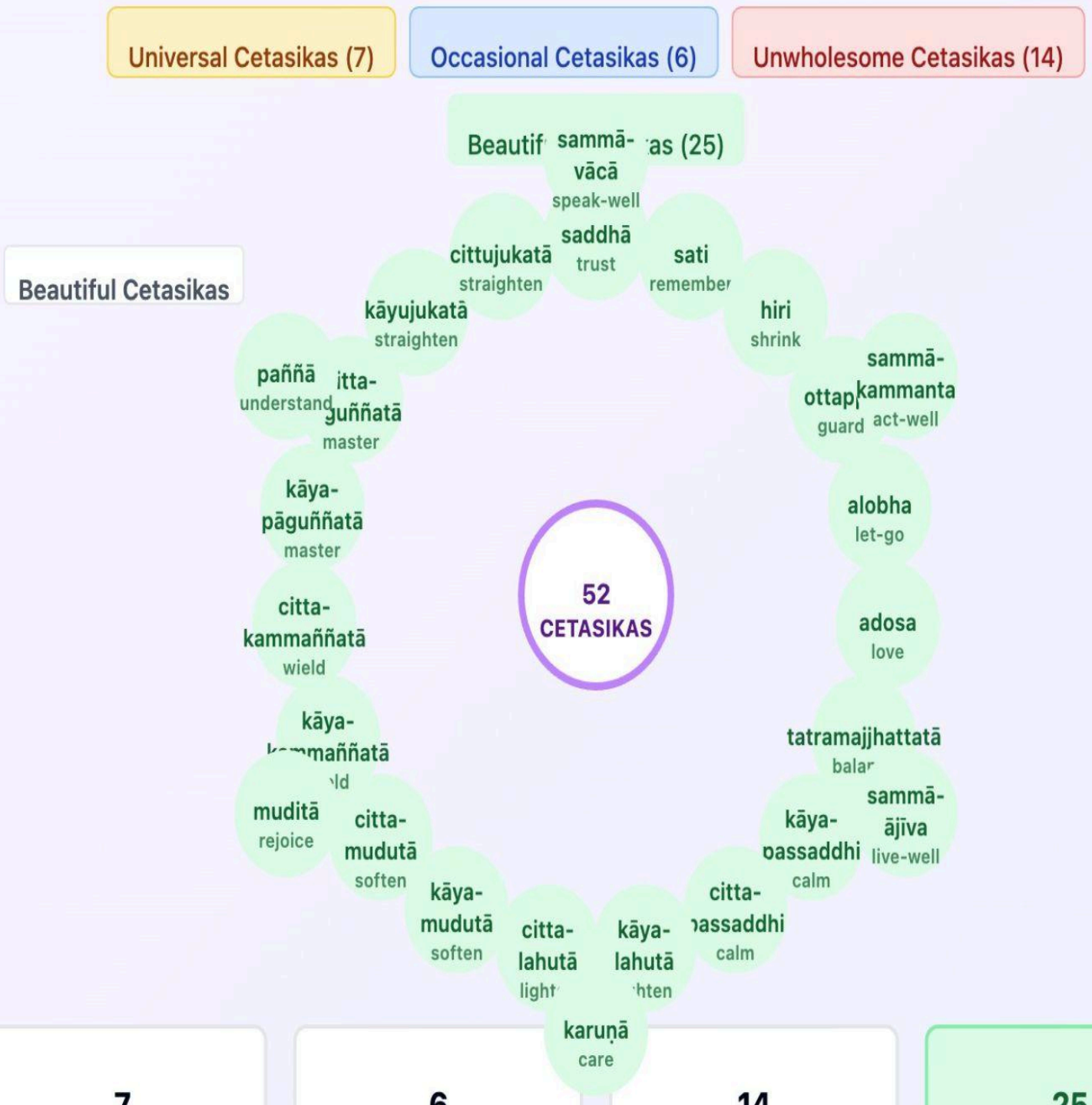
25
Beautiful Cetasikas
sobhana

Quick Family Counts:

7	6	14	25
Universal	Occasional	Unwholesome	Beautiful

PlateV1.5— CetasikaConstellationMap

"Name the factor; know the lever."



7	6	14	25
Universal Cetasikas sabbacitta-sādhāraṇa	**Occasional Cetasikas** pakiṇṇaka	**Unwholesome Cetasikas** akusala	**Beautiful Cetasikas** sobhana

Quick Family Counts:

7	6	14	25
Universal	Occasional	Unwholesome	Beautiful

🎯 Orientation

Why This Matters

Every *citta* is a team event. The "players" are the 52 *cetasikas* (mental factors) that color, steer, brighten, or distort a mind-moment. Learn these families and you gain practical levers: you'll spot when *dosa* (aversion) is pushing a reply, when *sati* (mindfulness) stabilizes attention, or when *viriya* (energy) is sagging. This chapter gives a fast, classroom-ready map—what each factor does and how to use it in daily life.

📚 The Four Families (52 Total)

A) Universal Cetasikas 7

sabbacitta-sādhāraṇa - Present with every *citta*

1. phassa	(contact)
2. vedanā	(feeling)
3. saññā	(perception)
4. cetanā	(volition)
5. manasikāra	(attention)
6. ekaggatā	(one-pointedness)
7. jīvitindriya	(mental life-faculty)

Teaching note: Earlier plates emphasized the "core five" for speed; the full universal set is seven.

B) Occasional Cetasikas 6

pakiṇṇaka - Appear as needed

8. vitakka	(initial application)
9. vicāra	(sustained application)
10. adhimokkha	(decision/resolve)
11. viriya	(energy)
12. pīti	(joy/interest)
13. chanda	(zeal/aiming)

C) Unwholesome Cetasikas 14

akusala - Distort and disturb

Akusala universals (4):
moha, ahirika, anottappa, uddhacca

With lobha-mūla (3):
lobha, diṭṭhi, māna

With dosa-mūla (4):
dosa, issā, macchariya, kukkucca

With moha + sloth (3):
vicikicchā, thīna, middha

D) Beautiful Cetasikas 25

sobhana - Brighten and purify (19 universals + 6 occasionals)

19 Beautiful universals:
saddhā, sati, hiri, ottappa, alobha, adosa, tatramajjhattatā, + 12 pairs (tranquillity, lightness, malleability, wieldiness, proficiency, rectitude)

6 Beautiful occasionals:
3 virati (abstinences), karuṇā, muditā, paññā

🎯 Map & Uses (Fast Levers)

Stabilize
Call on *sati* + *ekaggatā* + *tatramajjhattatā*

Clean the tone
Grow *alobha*/*adosa*; check for *lobha*/*dosa*

Start a task
Spark *chanda* + *viriya* + *adhimokkha*; keep *vitakka*/*vicāra* gentle

Ethical guardrails
Hiri/*ottappa* stop "send" from becoming harm; *virati* chips reinforce

Warmth
Pīti + *muditā* soften harshness; *karuṇā* directs response

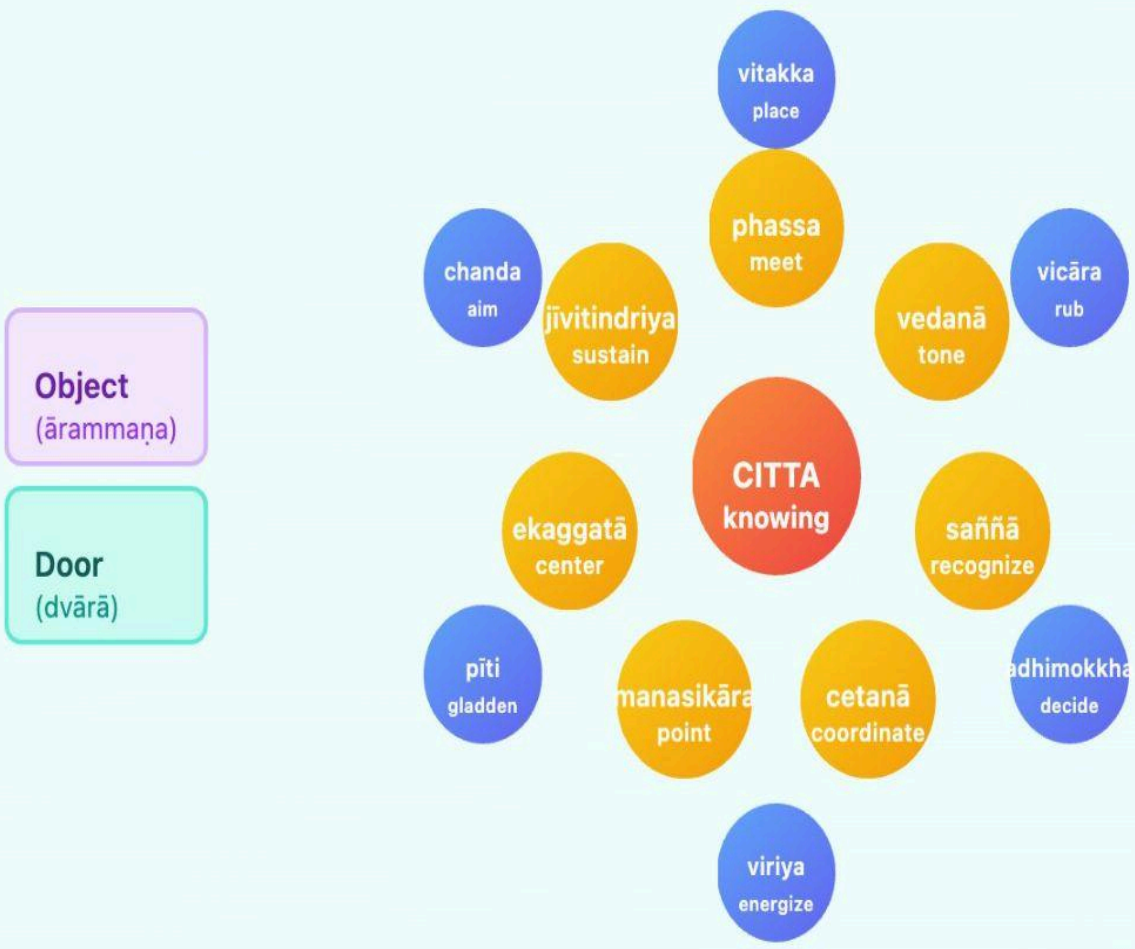
💡 Key Takeaways

1. Know the families: 7 universals, 6 occasionals, 14 unwholesome, 25 beautiful (19 + 6).
2. Spot the drift (*uddhacca*, *lobha*, *dosa*) and add the antidotes (*sati*, *alobha*, *adosa*, *tatramajjhattatā*).
3. *Chanda* starts; *viriya* carries; *sati* steadies; *paññā* guides.

PlateV1.6 — MomentBuild: the Co-arisingMesh

"A moment = citta + a lawful team (no one plays alone)."

Tone: kusala | akusala | kiriya | Hide Connections



Object (ārammaṇa)

Door (dvārā)

Tone Roots

Wholesome Roots
- alobha (non-greed)
- adosa (non-hatred)
- amoha (non-delusion)

7 Universals
Present with every citta
Inner ring

6 Occasionals
Appear as needed
Outer ring

Connections
Born-together support
sahajāta

Co-arising Conditions:

sahajāta-paccaya
(conascence)
Factors arise simultaneously in one moment

aññamañña-paccaya
(mutuality)
Factors mutually support each other

sampayutta
(association)
Factors are associated in the same moment

nissaya
(dependence)
Factors depend on each other for arising

🧘 Co-arising Practice

A. Classroom Drill (6-7 mins)

"Spot the Seven" - Identify universals and occasionals

B. Solo Drill (5 mins)

"Occasional Cameo" - Live object analysis

Quick Occasional Reference:

vitakka initial application place	**vicāra** sustained application rub	**adhimokkha** decision/resolve decide
viriya energy energize	**pīti** joy/interest gladden	**chanda** zeal/aiming aim

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Classroom Drill: "Spot the Seven"

Start 7-min Timer

Current Scenario:

Scenario 1

Slack ping during focused work

Door: eye-door
Object: notification icon

Tone factors:
Unwholesome: lobha (curiosity pull), uddhacca (agitation)
Beautiful: sati, tatramajjhattatā

Next Scenario

Instructions:

1. Teacher flashes three quick prompts (image, tone, word)
2. Learners speak the seven universals in order
3. Add any occasionals noticed (e.g., "decision" → adhimokkha)
4. Keep phrasing impersonal: "contact occurs... intention coordinates..."

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1. phassa (contact)	**2. vedanā** (feeling)	**3. saññā** (perception)	**4. cetanā** (volition)
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Steps:

1. Pick a live object (the cursor blinking, a sound, your breath)
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Micro-log (60-90s):

Door:

e.g., eye-door, ear-door, mind-door...

Object:

e.g., cursor, breath, sound...

I noticed these universals:

e.g., phassa, vedanā, saññā...

Occasionals:

e.g., vitakka, viriya, adhimokkha...

Tone (roots):

kusala, akusala, or kiriya

One lever I added:

e.g., sati, tatramajjhattatā, alobha...

Save Micro-log

Quick Occasional Reference:

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Why This Matters

A single *citta* is never alone. Each mind-moment is a compact "team event" where specific *cetasikas* arise together, support each other, and color what is known. Learning this co-arising pattern turns vague experience into a readable map: you can tell when attention (*manasikāra*) points, when volition (*cetanā*) pushes, when equanimity (*tatramajjhattatā*) steadies, and when unwholesome factors sneak in. Mastering the build of one moment is the gateway to every later analysis.

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2–3

📚 The Rule of the Team

Universal Team (7)

Seven are universal—present with every *citta*:

phassa	(contact)
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saññā	(perception)
cetanā	(volition)
manasikāra	(attention)
ekaggatā	(one-pointedness)
jīvitindriya	(mental life-faculty)

Source: Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2

Occasionals & Tone (Variable)

Depending on task and tone, six occasionals may join; roots (*mūla*) determine tone: *kusala* / *akusala* / *kiriya*

vitakka	(initial application)
vicāra	(sustained application)
adhimokkha	(decision/resolve)
viriya	(energy)
pīti	(joy/interest)
chanda	(zeal/aiming)

Source: Dr Sīlānanda—Vol. 2–3

Functional Roles

Phassa meets; *vedanā* tones; *saññā* recognizes

Cetanā coordinates; *manasikāra* points; *ekaggatā* centers

Jīvitindriya sustains

How "Togetherness" Works

In Paṭṭhāna terms, these factors condition one another by *conascence* (sahajāta-paccaya) and *mutuality* (aññamañña-paccaya); they are *associated* (sampayutta) and rooted in *support* (nissaya). Think "born-together, helping-together," not a time sequence inside one instant.

Source: Dr Sīlānanda—Vol. 3

🔗 Co-arising Conditions

sahajāta-paccaya

English: conascence

Meaning: born together

Factors arise simultaneously in one moment

aññamañña-paccaya

English: mutuality

Meaning: helping together

Factors mutually support each other

sampayutta

English: association

Meaning: connected

Factors are associated in the same moment

nissaya

English: dependence

Meaning: rooted support

Factors depend on each other for arising

🌱 Daily-life Read

Example: Slack Ping Analysis

During a Slack ping: **eye-door + icon (object)** → all seven universals arise; then, depending on what you do, *adhimokkha* (decide), *chanda*/*viriya* (start), or *uddhacca*/*lobha* (unwholesome pull) join.

Source: AshinJanakabhivamsa-ADL

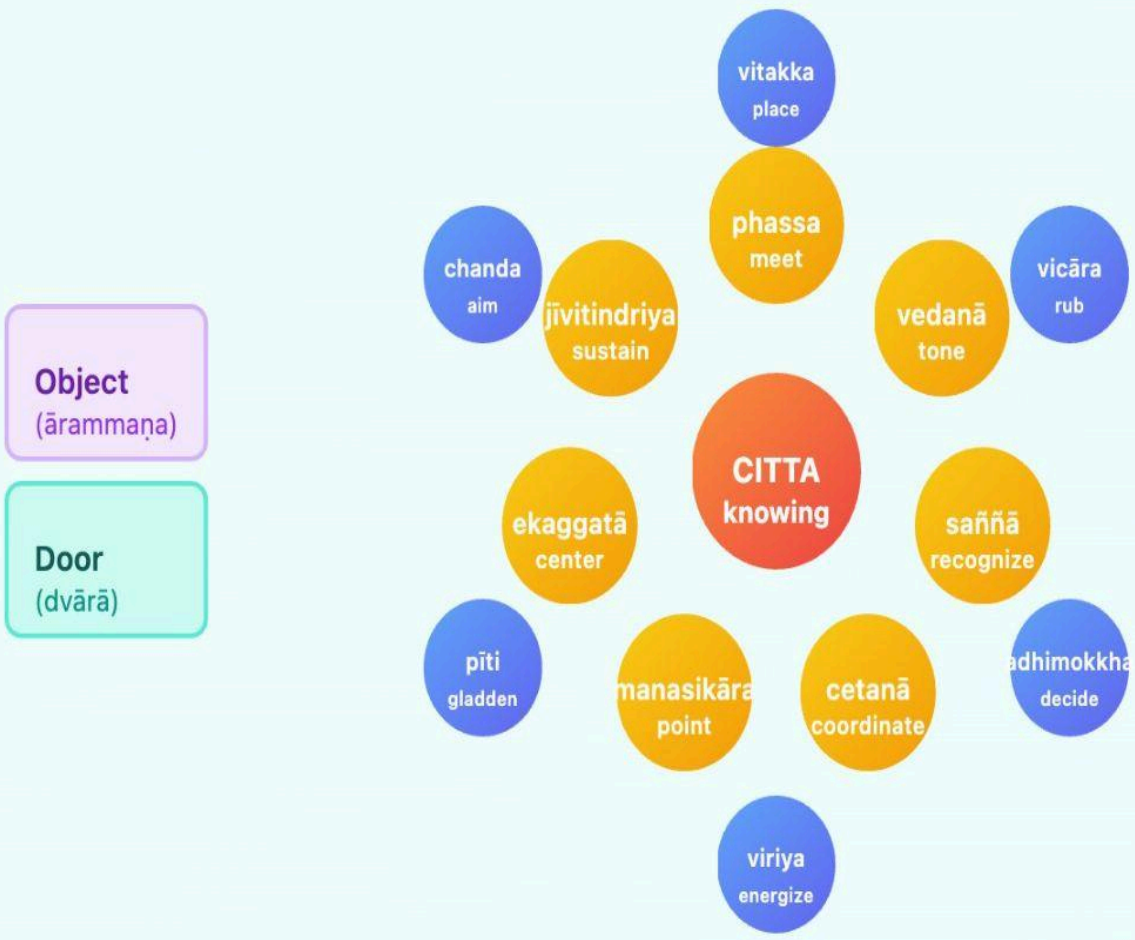
💡 Key Takeaways

1. A moment = *citta* + seven universals + optional "cameo" factors.
2. Inside one instant, factors are born-together and mutually supportive—not a mini time-line.
3. Train the levers: spot occasionals and add beautiful factors to steady tone and action.

PlateV1.6 — MomentBuild: theCo-arisingMesh

"A moment = citta + a lawful team (no one plays alone)."

Tone: kusala | akusala | kiriya | Hide Connections



Object (ārammaṇa)

Door (dvārā)

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Wholesome Roots
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- adosa (non-hatred)
- amoha (non-delusion)

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Present with every citta
Inner ring

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Born-together support
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Start 7-min Timer

Current Scenario:

Scenario 1

Slack ping during focused work

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Object: notification icon

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A. Classroom Drill (6-7 mins)

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Start 5-min Timer

Steps:

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Micro-log (60-90s):

Door:

e.g., eye-door, ear-door, mind-door...

Object:

e.g., cursor, breath, sound...

I noticed these universals:

e.g., phassa, vedanā, saññā...

Occasionals:

e.g., vitakka, viriya, adhimokkha...

Tone (roots):

kusala, akusala, or kiriya

One lever I added:

e.g., sati, tatramajjhattatā, alobha...

Save Micro-log

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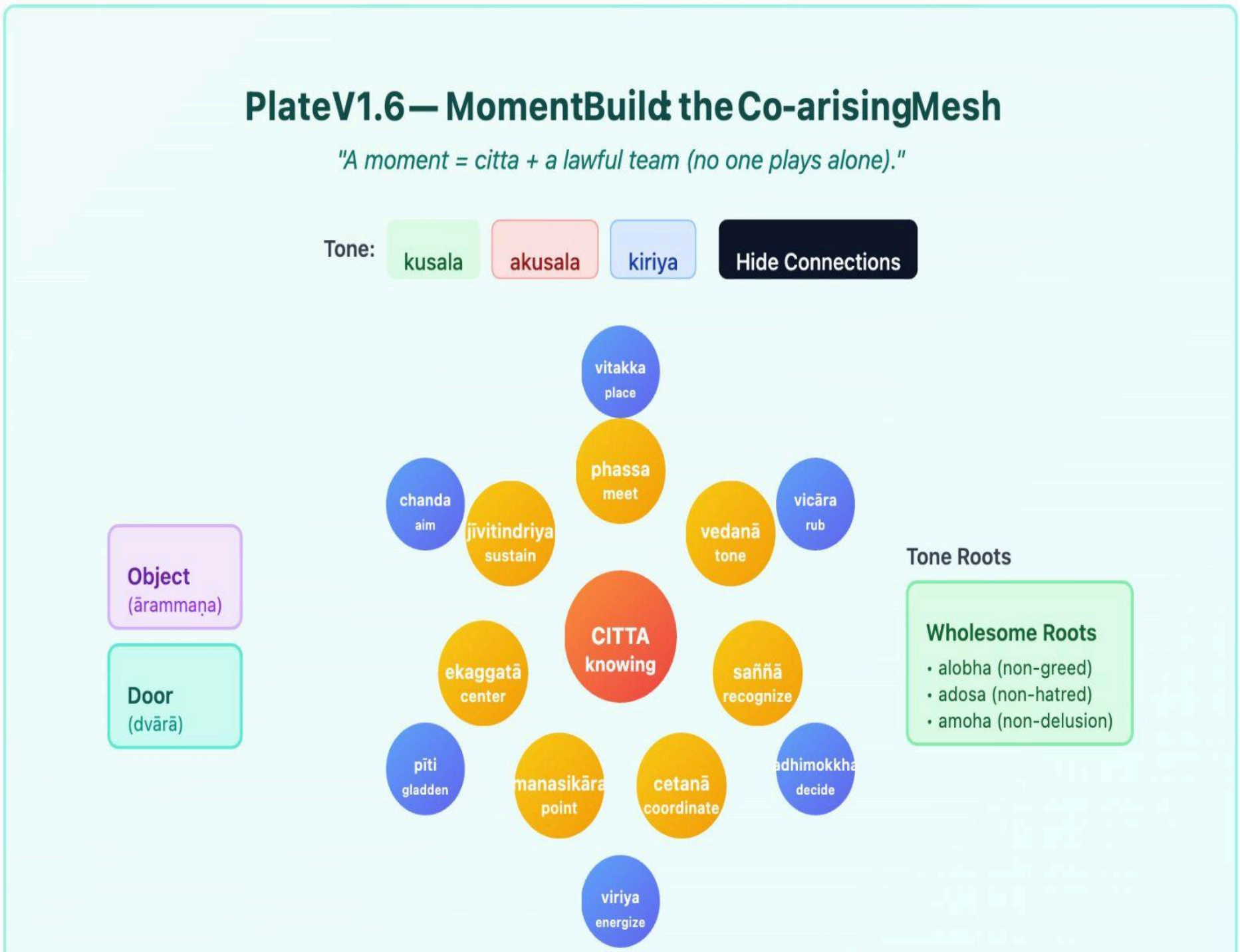

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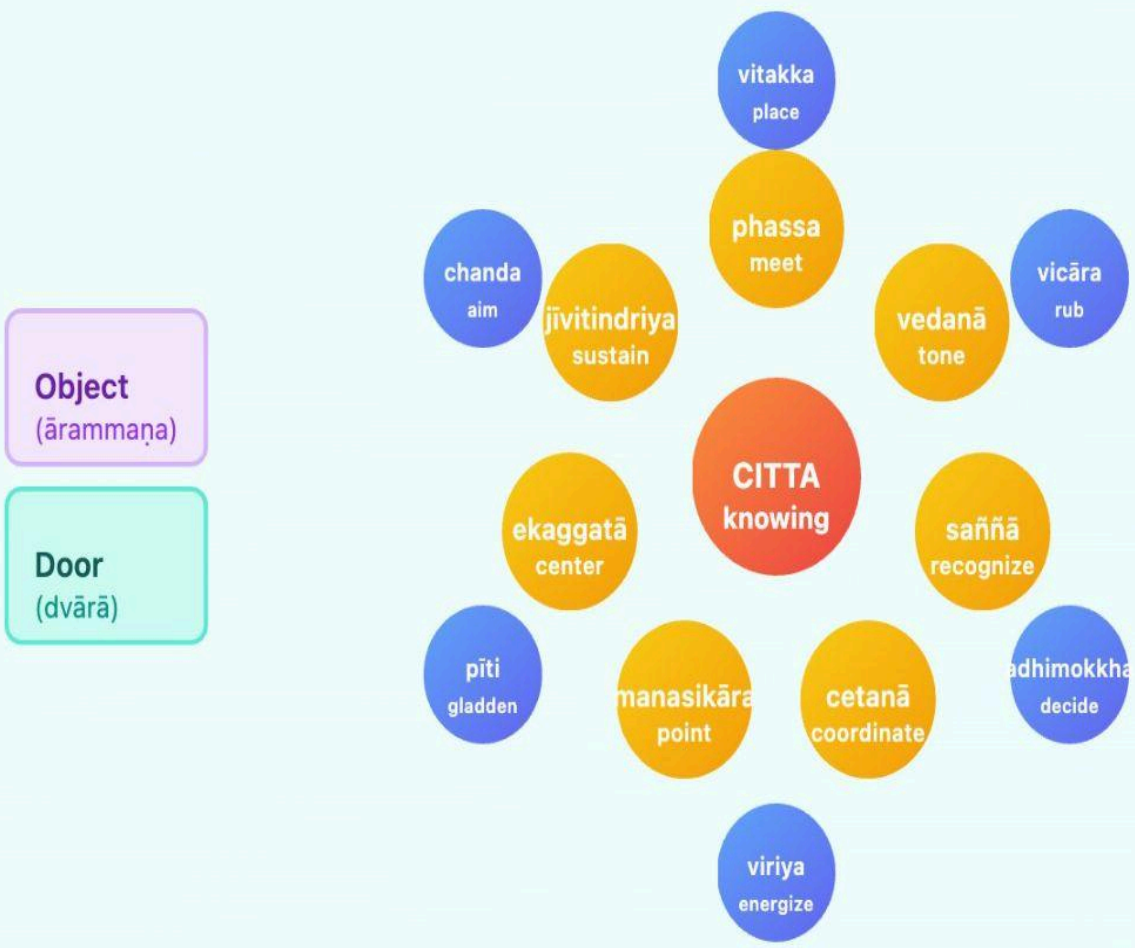

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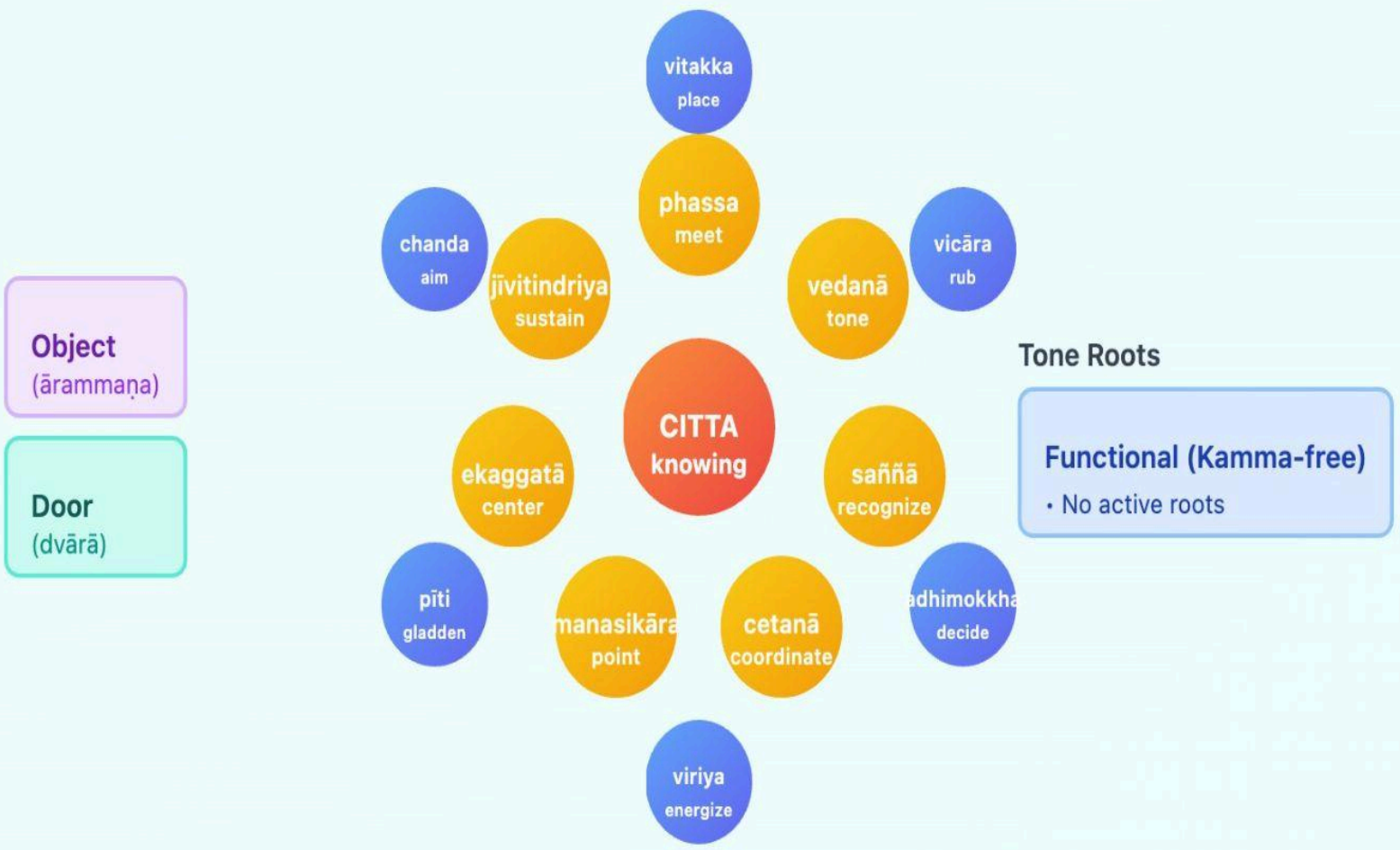

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PlateV1.5— CetasikaConstellationMap

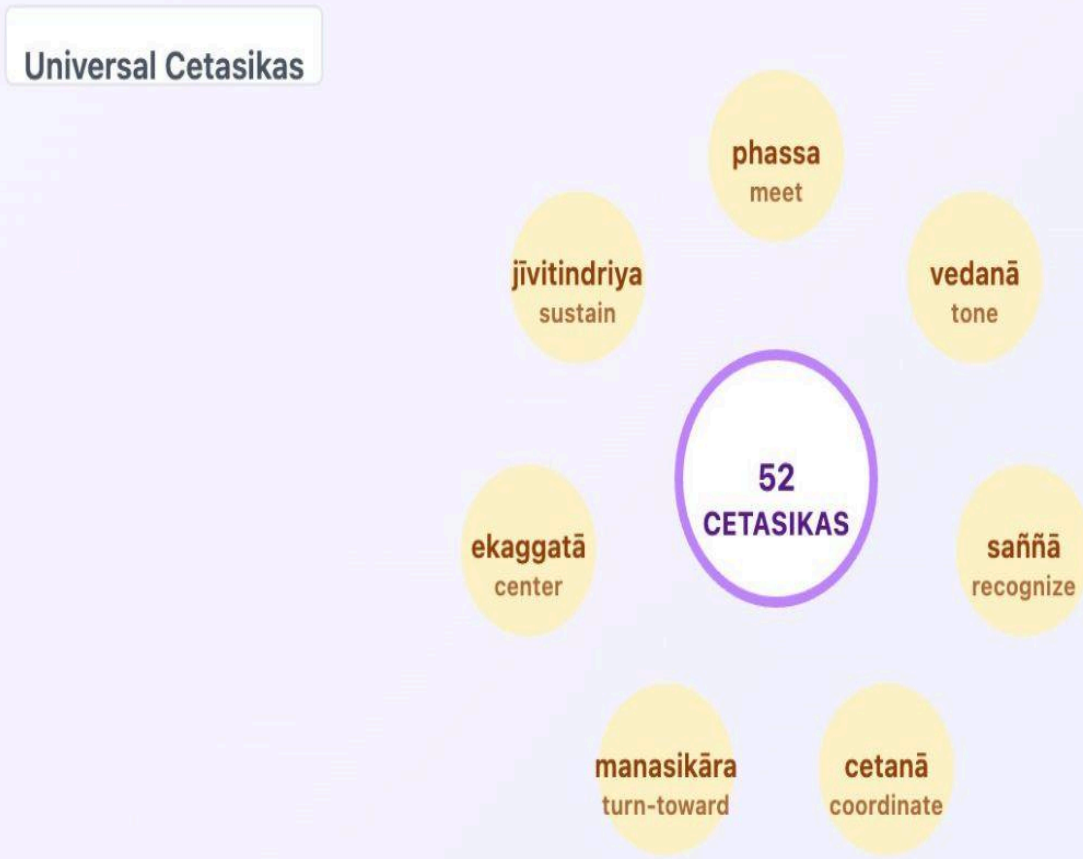
"Name the factor; know the lever."

Universal Cetasikas (7)

Occasional Cetasikas (6)

Unwholesome Cetasikas (14)

Beautiful Cetasikas (25)



7
Universal Cetasikas
sabbacitta-sādhāraṇa

6
Occasional Cetasikas
pakiṇṇaka

14
Unwholesome Cetasikas
akusala

25
Beautiful Cetasikas
sobhana

Quick Family Counts:

7	6	14	25
Universal	Occasional	Unwholesome	Beautiful

🎯 Practical Levers

Stabilize

Call on mindfulness + one-pointedness + equanimity

sati ekaggatā tatramajjhattatā

Clean the tone

Grow non-greed/non-hatred; check for greed/aversion

alobha adosa vs. lobha dosa

Start a task

Spark zeal + energy + resolve; keep vitakka/vicāra gentle

chanda viriya adhimokkha

Ethical guardrails

Moral shame/dread stop "send" from becoming harm

hiri ottappa

Warmth

Joy + gladness soften harshness; compassion directs response

pīti muditā karuṇā

🔄 Unwholesome → Antidote Map

lobha → alobha sati
Wanting to buy unnecessary item

dosa → adosa karuṇā
Anger at slow internet

moha → paññā sati
Confusion about priorities

uddhacca → sati tatramajjhattatā
Restless scrolling

issā → muditā adosa
Envy at colleague's promotion

māna → tatramajjhattatā sati
Pride after compliment

kukkucca → sati tatramajjhattatā
Regret after harsh email

vicikicchā → saddhā paññā
Doubt about meditation practice

📱 Daily Episodes

Episode 1 | Episode 2 | Episode 3

Slack ping + tempting link during focused work

Likely Unwholesome:
- lobha (curiosity-pull)
- uddhacca (agitation)
- diṭṭhi ("I can multitask")

Beautiful Counters:
- sati
- viriya
- tatramajjhattatā

Micro-Action:
"Mute channel, finish paragraph"

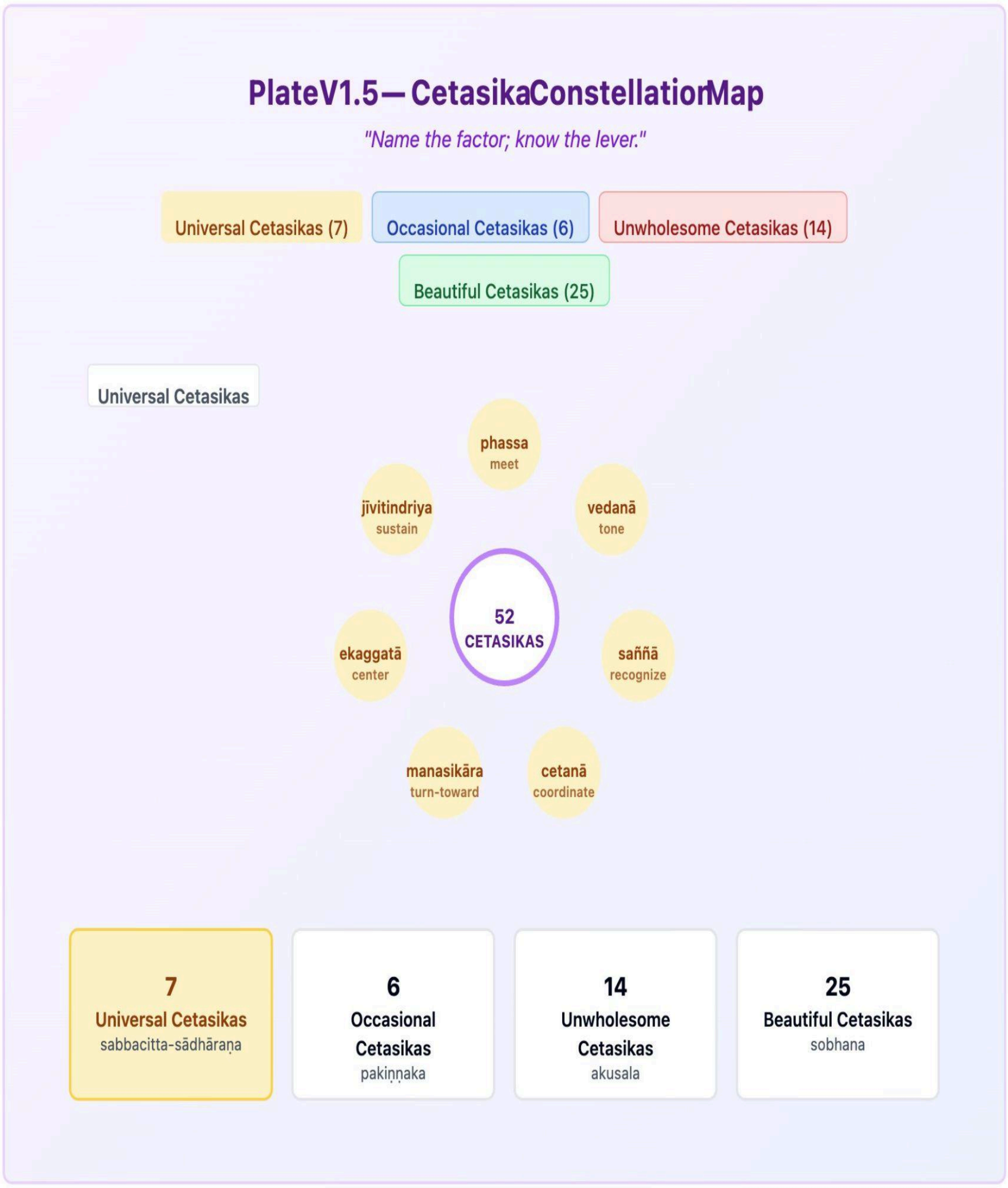
⚡ Quick Action Guide

To Start Tasks:
chanda (aim) + viriya (energize) + adhimokkha (decide)

To Stabilize:
sati (remember) + ekaggatā (center) + tatramajjhattatā (balance)

Ethical Guardrails:
hiri (shrink from wrong) + ottappa (guard against wrong)

Add Warmth:
pīti (gladden) + karuṇā (care) + muditā (rejoice)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Universal Cetasikas
phassa
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cetanā
coordinate
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sustain
52
CETASIKAS
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A single *citta* is never alone. Each mind-moment is a compact "team event" where specific *cetasikas* arise together, support each other, and color what is known. Learning this co-arising pattern turns vague experience into a readable map: you can tell when attention (*manasikāra*) points, when volition (*cetanā*) pushes, when equanimity (*tatramajjhattatā*) steadies, and when unwholesome factors sneak in. Mastering the build of one moment is the gateway to every later analysis.

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In Paṭṭhāna terms, these factors condition one another by *conascence* (sahajāta-paccaya) and *mutuality* (aññamañña-paccaya); they are *associated* (sampayutta) and rooted in *support* (nissaya). Think "born-together, helping-together," not a time sequence inside one instant.

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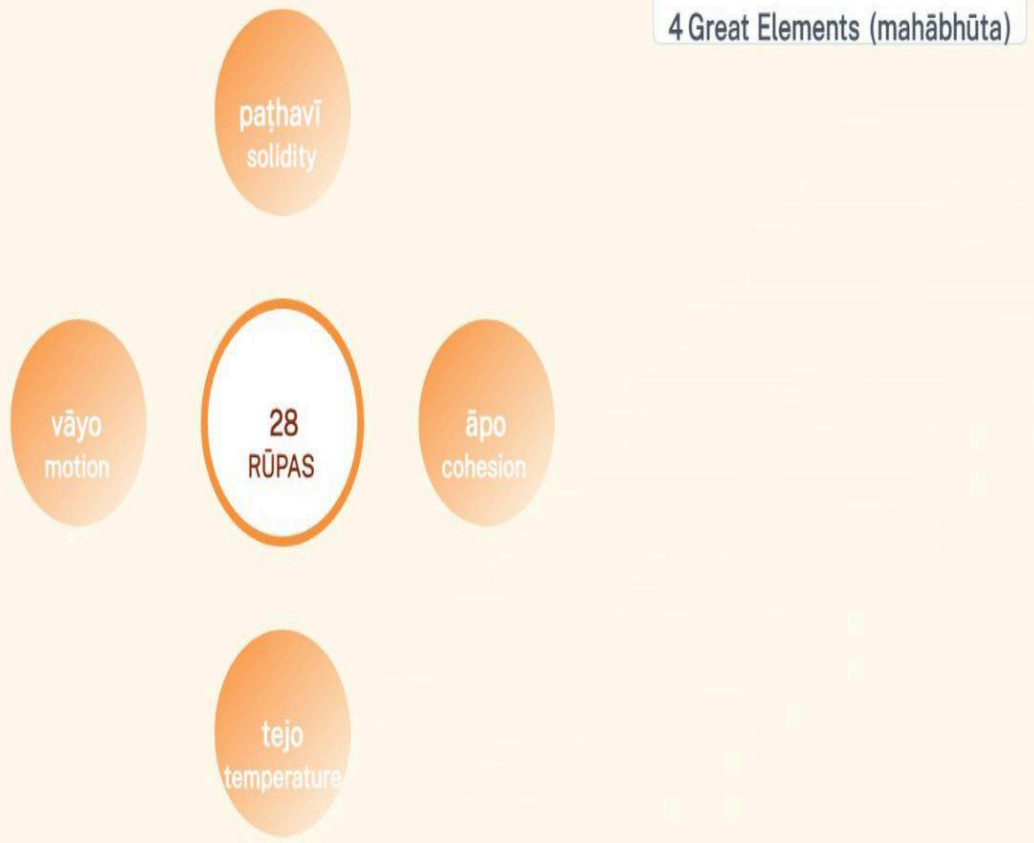
Plate V1.9 — 28 Rūpas at a Glance

"What you feel/taste/see/hear/touch maps here."

4 Great Elements | 24 Derived | Show Four Causes



4 Great Elements

Foundation of all matter

paṭhavī	(solidity/pressure)
āpo	(cohesion)
tejo	(temperature)
vāyo	(motion/tension)

24 Derived Rūpas

Built from the four elements

- 5 Sense-bases
- 4 Sense-objects
- 2 Sex faculty
- 1 Heart-base
- 1 Life-faculty
- 1 Nutriment
- 1 Space
- 2 Intimations
- 3 Mutables
- 4 Characteristics

Quick Count:

4	24	5	4
Great Elements	Derived	Sense-bases	Objects

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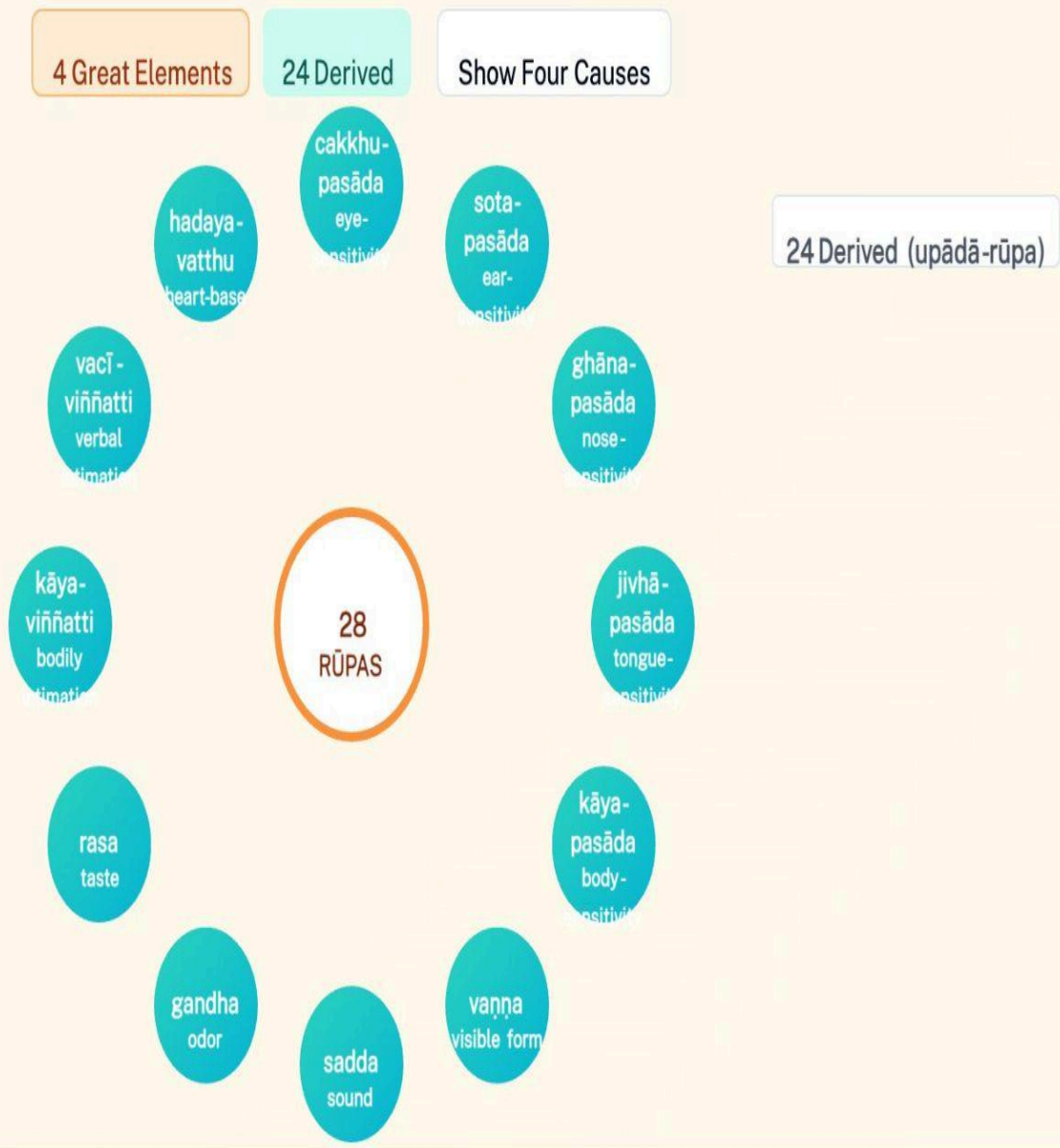

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Great Elements	Derived	Sense-bases	Objects

🚶 Rūpa Practice

A. Classroom (6-8 mins)

"Name the Element, Name the Source" - Physical practice

B. Solo Drill (5-7 mins)

"Five-door scan" - Live environmentanalysis

Daily Scenario Examples:

Laptop warmthon palms while typing

Rūpas: tejo (warmth), paṭhavī (pressure), kāya-viññatti (finger movements)

Causes: utu-born (warmth), citta-born (typingmovements)

Doors: body-door (touch), eye-door (seeing screen)

Phone notificatiorbuzz

Rūpas: sadda (vibrationsound), vaṇṇa (screen light), paṭhavī (device pressure)

Causes: citta-born (notificationtrigger), utu-born (device heat)

Doors: ear-door (sound), eye-door (visual), body-door (vibration)

Drinkingmint tea

Rūpas: rasa (mint taste), tejo (temperature), gandha (aroma), āpo (liquid)

Causes: āhāra-born (nutritive), utu-born (temperature)

Doors: tongue-door (taste), nose-door (smell), body-door (warmth)

Standingup to greet someone

Rūpas: kāya-viññatti (posture change), vāyo (movement), paṭhavī (foot pressure)

Causes: citta-born (intentionalmovement), kamma-born (body structure)

Doors: body-door (movement sensations)

🎯 Teaching Note:

Keep it impersonal "warmthis known," "pressure is known"—no "my heat/my pain." This helps develop clear seeing withoutself-stories

🚶 Rūpa Practice

A. Classroom (6-8 mins)
"Name the Element; Name the Source" - Physical practice

B. Solo Drill (5-7 mins)
"Five-door scan" - Live environmentanalysis

Classroom : "Name the Element; Name the Source"

Start8-min Timer

Practice Steps:

1. Touch: press thumband forefinger — Current
   Say: "paṭhavī (pressure)"
2. Breathe cool air — Select
   Say: "tejo (cool)"
3. Move shoulder — Select
   Say: "vāyo (motion); cittaborn kāya-viññattī"
4. Look at a coloreddot — Select
   Say: "vaṇṇa (visible)"
5. Listen to a short tone — Select
   Say: "sadda (sound)"

Then guess the cause:

Kamma	Citta	Utu	Āhāra
Past actions	Mentalintention	Temperature	Nutriment

Daily Scenario Examples:

Laptop warmthon palms while typing
Rūpas: tejo (warmth), paṭhavī (pressure), kāya-viññatti(finger movements)
Causes: utu-born (warmth), cittaborn (typingmovements)
Doors: body-door (touch), eye-door (seeing screen)

Phone notificationbuzz
Rūpas: sadda (vibrationsound), vaṇṇa (screen light), paṭhavī (device pressure)
Causes: cittaborn (notificationtrigger), utu-born (device heat)
Doors: ear-door (sound), eye-door (visual), body-door (vibration)

Drinkingmint tea
Rūpas: rasa (mint taste), tejo (temperature), gandha (aroma), āpo (liquid)
Causes: āhāra-born (nutritive), utu-born (temperature)
Doors: tongue-door (taste), nose-door (smell), body-door (warmth)

Standingup to greetsomeone
Rūpas: kāya-viññatti(posture change), vāyo (movement), paṭhavī (foot pressure)
Causes: cittaborn (intentionalmovement), kamma-born (body structure)
Doors: body-door (movement sensations)

🎯 Teaching Note:

Keep it impersonal "warmthis known," "pressure is known"—no "my heat/my pain." This helps develop clear seeing withoutself-stories

Rūpa Practice

A. Classroom (6-8 mins)

"Name the Element, Name the Source" - Physical practice

B. Solo Drill (5-7 mins)

"Five-door scan" - Live environmentanalysis

Solo: "Five-door scan with one label"

Start7-min Timer

Five-Door Rotation:

Eye-door vaṇṇa (visible form/color)	Screen colors, text images
Ear-door sadda (sound)	Notifications, music, voice
Nose-door gandha (odor)	Coffee, perfume, food smells
Tongue-door rasa (taste)	Sweet, sour, bitter, salty
Body-door paṭhavī, tejo, vāyo (tangibles)	Pressure, temperature, movement

Micro-log (60-90s):

Door:

e.g., eye-door, body-door...

Noticedrūpa:

e.g., vanna (blue screen), teio (warmth)...

Cause guessed:

kamma, citta, utu, or āhāra

One adjustment

e.g., soften shoulders, adjust screen brightness...

Save Micro-log

Daily Scenario Examples:

Laptop warmth on palms while typing

Rūpas: tejo (warmth), paṭhavī (pressure), kāya-viññatti (finger movements)

Causes: utu-born (warmth), citta-born (typing movements)

Doors: body-door (touch), eye-door (seeing screen)

Phone notification buzz

Rūpas: sadda (vibration sound), vaṇṇa (screen light), paṭhavī (device pressure)

Causes: citta-born (notification trigger), utu-born (device heat)

Doors: ear-door (sound), eye-door (visual), body-door (vibration)

Drinking mint tea

Rūpas: rasa (mint taste), tejo (temperature), gandha (aroma), āpo (liquid)

Causes: āhāra-born (nutritive), utu-born (temperature)

Doors: tongue-door (taste), nose-door (smell), body-door (warmth)

Standing up to greet someone

Rūpas: kāya-viññatti (posture change), vāyo (movement), paṭhavī (foot pressure)

Causes: citta-born (intentional movement), kamma-born (body structure)

Doors: body-door (movement sensations)

Teaching Note:

Keep it impersonal: "warmth is known," "pressure is known"—no "my heat/my pain." This helps develop clear seeing without self-stories

📝 28 Rūpas Assessment Pack

True/False (10)

28 Rūpas conceptsverification

Fill-in-the-Blanks (7)

Elements and derived rūpas

Matching (10)

Groups → examples connections

Short Answer (2)

Tangiblesand cittaborn matter

Scenario Case (1)

Elevator pitch+ phone buzz analysis

Micro-log (1)

Live rūpa documentation

Quick Quiz (5)

Rapid rūpa identification

🎯 Orientation

Why This Matters

Abhidhamma says materiality (*rūpa*) is lawful, ever-changing, and knowable through the five physical doors. Learning the **28 *rūpas*** helps you read the body and world without self-stories: warmth is *tejo*, pressure is *paṭhavī*, the buzz in your phone is *sadda*, the finger tap that sends a message uses *kāya-viññatti* (bodily intimation). With this literacy, posture, pain, temperature, flavor, smell, sound, screen color—all become clear teaching moments.

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2–3

📚 The 28 Rūpas

A. Four Great Elements (mahābhūta)

1. paṭhavī	(solidity/pressure)
2. āpo	(cohesion)
3. tejo	(temperature)
4. vāyo	(motion/tension)

Foundation of all matter

B. Twenty-four Derived (upādā-rūpa)

- 5 Sense-bases (pasāda-rūpa)
- 2 Sex faculty
- 1 Life-faculty (material)
- 1 Space
- 3 Mutables
- 4 Sense-objects
- 1 Heart-base
- 1 Nutriment
- 2 Intimations
- 4 Characteristics

Built from the four elements

Four Causes of Rūpa

Kamma-born (kamma-ja)
Matter arising from past actions
Your natural eye color, body type, basic constitution

Citta-born (citta-ja)
Matter arising from mental intention
Typing, nodding, speaking, waving hand

Utu-born (utu-ja)
Matter arising from temperature
Shivering in cold, sweating in heat, goosebumps

Āhāra-born (āhāra-ja)
Matter arising from nutriment
Feeling energized after eating, muscle growth from protein

Source: AshinJanakabhivamsa-ADL; Dr Sīlānanda—Vol. 2

🔍 Daily-life Decoder

Quick Reads:

Laptop warmth on your palms → *tejo*; if you shift hands, that's citta-born *kāya-viññatti*

Haptic buzz → *sadda* (object); **seeing blue badge** → *vaṇṇa*; **finger pressure** → *paṭhavī + vāyo*

Mint taste → *rasa*; **cool rush** → *tejo*; **saliva bind** → *āpo*

Chest tightness in stress → *vāyo* (tension) + *paṭhavī* (pressure)

Standing up to greet someone → citta-born *kāya-viññatti* (bodily intimation)

💡 Key Takeaways

1. Matter ≠ "me": it's lawful **28-fold** and four-caused (*kamma, citta, utu, āhāra*).
2. Use door literacy: color/sound/smell/taste/touch map cleanly to *rūpa*.
3. In practice, label one *rūpa* and one cause—clarity rises, stories drop.

📖 Series Arc

This *rūpa* literacy (Vol. 1) prepares you for **Vol. 2 — *Vibhaṅga*** where material/mental analyses (khandha/āyatana/dhātu) interlock; later, **Vol. 7 — *Paṭṭhāna*** will deepen the four causes into the**24 relations** for material and mental events.

Source: Dr Sīlānanda—Vol. 2–3; Dr Mehm Tin Mon—Essence

Plate V1.13 — Door–Object Handshake

"Knowing occurs where door and object meet."

Hide Connections | Highlight Mind-Door Scope

Six Doors (Dvārā)

cakkhu-dvāra 1
eye-door
Channel for seeing

sota-dvāra 2
ear-door
Channel for hearing

ghāna-dvāra 3
nose-door
Channel for smelling

jivhā-dvāra 4
tongue-door
Channel for tasting

kāya-dvāra 5
body-door
Channel for touching

mano-dvāra 6
mind-door
Channel for all objects + ideas

Six Objects (Ārammaṇa)

vaṇṇa 1
visible form/color
What is seen - colors, shapes, light, darkness

sadda 2
sound
What is heard - vibrations, tones, noise, silence

gandha 3
odor
What is smelled - fragrances, scents, aromas

rasa 4
taste
What is tasted - flavors, sweetness, sourness

photthabba 5
tangible
What is touched - pressure, temperature, motion (paṭhavī/tejo/vāyo)

dhamma 6
mind-object
Ideas, memories, concepts, mental factors, past/future images, nibbāna

Legal Door-Object Matches

	vaṇṇa	sadda	gandha	rasa	photthabba	dhamma
cakkhu-dvāra	✓	✗	✗	✗	✗	✗
sota-dvāra	✗	✓	✗	✗	✗	✗
ghāna-dvāra	✗	✗	✓	✗	✗	✗
jivhā-dvāra	✗	✗	✗	✓	✗	✗
kāya-dvāra	✗	✗	✗	✗	✓	✗
mano-dvāra	✓	✓	✓	✓	✓	✓

Contact Formula (Phassa)

phassa = Door + Object + Consciousness

From phassa comes vedanā (tone), then the stream proceeds

Example: Eye meets screen color → pleasant/unpleasant tone → intention to continue/stop

Plate V1.13 — Door–Object Handshake

"Knowing occurs where door and object meet."

Hide Connections | Highlight Mind-Door Scope

Six Doors (Dvārā)

cakkhu-dvāra 1
eye-door
Channel for seeing

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ear-door
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ghāna-dvāra 3
nose-door
Channel for smelling

jivhā-dvāra 4
tongue-door
Channel for tasting

kāya-dvāra 5
body-door
Channel for touching

mano-dvāra 6
mind-door
Channel for all objects + ideas

Six Objects (Ārammaṇa)

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What is seen - colors, shapes, light, darkness

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taste
What is tasted - flavors, sweetness, sourness

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What is touched - pressure, temperature, motion (paṭhavī/tejo/vāyo)

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Ideas, memories, concepts, mental factors, past/future images, nibbāna

Legal Door-Object Matches

	vaṇṇa	sadda	gandha	rasa	photthabba	dhamma
cakkhu-dvāra	✓	✗	✗	✗	✗	✗
sota-dvāra	✗	✓	✗	✗	✗	✗
ghāna-dvāra	✗	✗	✓	✗	✗	✗
jivhā-dvāra	✗	✗	✗	✓	✗	✗
kāya-dvāra	✗	✗	✗	✗	✓	✗
mano-dvāra	✓	✓	✓	✓	✓	✓

Contact Formula (Phassa)

phassa = Door + Object + Consciousness

From phassa comes vedanā (tone), then the stream proceeds

Example: Eye meets screen color → pleasant/unpleasant tone → intention to continue/stop

Mind-Door Special Scope

The mind-door can know any of the five physical objects plus dhamma objects

Concepts (paññatti)
Names, Numbers, Time, Self-idea, Abstract thoughts
Planning dinner, thinking "I should email John"

Mental factors (cetasikas)
Past emotions, Remembered feelings, Mental reviewing
Recalling yesterday's frustration, reviewing a conversation

Past/Future images
Memories, Imagination, Anticipated scenes
Visualizing weekend plans, remembering a face

Ultimate phenomena
Cittas, Cetasikas, Rūpas, Nibbāna
Contemplating impermanence, understanding mental factors

🎯 Door-Object Practice

A. Classroom (6-8 mins)

"Name Door, Name Object" - Stimulusresponse training

B. Solo Drill (5-7 mins)

"Five-Door Lap + Mind Lap" - Live environmentscanning

Daily Scenario Examples:

Unlockingyour phone

eye-door: vaṇṇa (icons, screen colors) (neutra)

mind-door: dhamma (plan to check messages) (pleasant/wanting)

Practice: Notice the eye-door first, then catch the mind-door planning

Coffeebreak

nose-door: gandha (coffeearoma) (pleasant)

tongue-door: rasa (coffeetaste) (pleasant)

body-door: photthabba(warm mug) (pleasant)

Practice: Name each door-objectpair as it arises

Sudden idea while typing

eye-door: vaṇṇa (texton screen) (neutra)

mind-door: dhamma (sudden plan or memory) (variable)

Practice: Stay witheye-door task, note mind-door hijack withoutfollowing

Pop-up + sudden plan

eye-door: vaṇṇa (updatepopup) (unpleasant/interrupting)

mind-door: dhamma (remember to email friend) (urgent)

Practice: Name both streams, choose which to followmindfully

🎯 Teaching Note:

Door-firstlabelingstays impersonaland precise. With the channelknown, tone and intentioncan be adjustedbefore speech/action. This buildsthe foundationfor all mindfulnesspractice

🎯 Door-Object Practice

A. Classroom (6-8 mins)
"Name Door, Name Object" - Stimulusresponse training

B. Solo Drill (5-7 mins)
"Five-Door Lap + Mind Lap" - Live environmentscanning

Classroom : "Name Door, Name Object"

Start8-min Timer

Practice Steps (Teacher-led):

1. Flash a coloredimage — Current
   Response: "Door: cakkhu-dvāra. Object vaṇṇa. Tone: pleasant/neutral/painful"
2. Play a short tone — Select
   Response: "Door: sota-dvāra. Object sadda. Tone: pleasant/neutral/painful"
3. Present scent strip(if available) — Select
   Response: "Door: ghāna-dvāra. Object gandha Tone: pleasant/neutral/painful"
4. Taste something(mint/lemon) — Select
   Response: "Door: jivhā-dvāra. Object rasa. Tone: pleasant/neutral/painful"
5. Touch differenttextures — Select
   Response: "Door: kāya-dvāra. Object photthabba Tone: pleasant/neutral/painful"
6. Ask to recallyesterday — Select
   Response: "Door: mano-dvāra. Object dhamma. Tone: pleasant/neutral/painful"

Key Points:

- Keep impersonalphrasing "Door: eye-door" not "I see"
- Name door first, then object, then tone
- Practicein threebeats for rhythm
- Noticemind-door activityduringphysicaldoor exercises

Daily Scenario Examples:

Unlockingyour phone
eye-door: vaṇṇa (icons, screen colors) (neutral)
mind-door: dhamma (plan to check messages) (pleasant/wanting)
Practice: Notice the eye-door first, then catch the mind-door planning

Coffeebreak
nose-door: gandha (coffeearoma) (pleasant)
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🎯 Door-Object Practice

A. Classroom (6-8 mins)
"Name Door, Name Object" - Stimulusresponse training

B. Solo Drill (5-7 mins)
"Five-Door Lap + Mind Lap" - Live environmentscanning

Solo: "Five-Door Lap + Mind Lap"

Start7-min Timer

Door Rotation Sequence:

1. eye-door → vaṇṇa
Whisper: "cakkhu-dvāra–vaṇṇa"
Lookingat screen, readingtext, seeing colors

2. ear-door → sadda
Whisper: "sota-dvāra–sadda"
Phone notifications, music, conversation

3. nose-door → gandha
Whisper: "ghāna-dvāra–gandha"
Coffeearoma, perfume, food smells

4. tongue-door → rasa
Whisper: "jivhā-dvāra–rasa"
Tea flavor, mint taste, sweet/sour/bitter

5. body-door → photthabba
Whisper: "kāya-dvāra–photthabbā"
Keyboard pressure, temperature, texture

6. mind-door → dhamma
Whisper: "mano-dvāra–dhamma"
Memories, plans, concepts, mentalreviewing

Instructions:

1. Sit at your desk or currentlocation
2. In 60-90 seconds, rotatethroughall six doors
3. Spend 10-15 seconds on each door-objectpair
4. Whisperone labelforeach (e.g., "eye–vaṇṇa," "mind–dhamma")
5. Fill out the micro-log below

Micro-log (60-90s):

Door:
e.g., eye-door, mind-door...

Object
e.g., vanna (screen), dhamma (plan)...

Tone:
pleasant/neutral/painful

Next intention
e.g., return attention to task for 60s...

Save Micro-log

Daily Scenario Examples:

Unlockingyour phone
eye-door: vaṇṇa (icons, screen colors) (neutral)
mind-door: dhamma (plan to check messages) (pleasant/wanting)
Practice: Notice the eye-door first, thencatch the mind-door planning

Coffeebreak
nose-door: gandha (coffeearoma) (pleasant)
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eye-door: vaṇṇa (update popup) (unpleasant/interrupting)
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🎯 Teaching Note:
Door-firstlabelingstays impersonaland precise. With the channelknown, tone and intentioncan be adjustedbefore speech/action. This buildsthe foundationfor all mindfulnesspractice

🎯 Orientation

Why This Matters

Every mind-moment is a meeting: a *citta* knows an **object** (*ārammaṇa*) through a **door** (*dvārā*). When you can name the door and name the object, confusion drops and precision rises. That Slack ping? Ear-door + sound; the blue badge? Eye-door + visible form; the urge to plan dinner mid-meeting? Mind-door + idea. Door–object literacy is the backbone of classroom drills and daily-life mindfulness.

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2

📚 Doctrinal Core

Object (ārammaṇa)

What is known by a *citta*. Classical six: visible, sound, odor, taste, tangible (the three elements—*paṭhavī/tejo/vāyo*), and **dhamma** (mind-object: past/future images, concepts, mental factors, subtle *rūpas*, *nibbāna*).

Source: Dr Sīlānanda—Vol. 2; Dr Mehm Tin Mon

Door (dvārā)

Channel of presentation—eye, ear, nose, tongue, body, **mind**. Each physical door admits only its matching object; the **mind-door** can take **any** class.

Source: AshinJanakabhivamsa-ADL

Contact Formula

phassa = door + object + consciousness "meeting." From *phassa* comes *vedanā* (tone), then the stream proceeds.

Source: Dr Mehm Tin Mon

Bases & Sensitivities

Physical knowing needs a base (*vatthu*): eye-sensitivity, ear-sensitivity, etc.; mind-door processes rely on *hadaya-vatthu* (heart-base) in the Abhidhamma system.

Source: Dr Sīlānanda—Vol. 2–3

Mind-Door Breadth

The mind can know not only the five-door objects but also *dhammas* like memories, plans, concepts (*paññatti*), and ultimate phenomena (*cetasikas, cittas, nibbāna*).

Source: Dr Sīlānanda—Vol. 3

🔍 Daily-life Reads

Unlocking your phone

eye-door: vaṇṇa (icons, screen colors) (neutral)
mind-door: dhamma (plan to check messages) (pleasant/wanting)
Practice: *Notice the eye-door first, then catch the mind-door planning*

Coffee break

nose-door: gandha (coffee aroma) (pleasant)
tongue-door: rasa (coffee taste) (pleasant)
body-door: photthabba (warm mug) (pleasant)
Practice: *Name each door-object pair as it arises*

Sudden idea while typing

eye-door: vaṇṇa (text on screen) (neutral)
mind-door: dhamma (sudden plan or memory) (variable)
Practice: *Stay with eye-door task, note mind-door hijack without following*

🗂️ Six Doors & Objects Reference

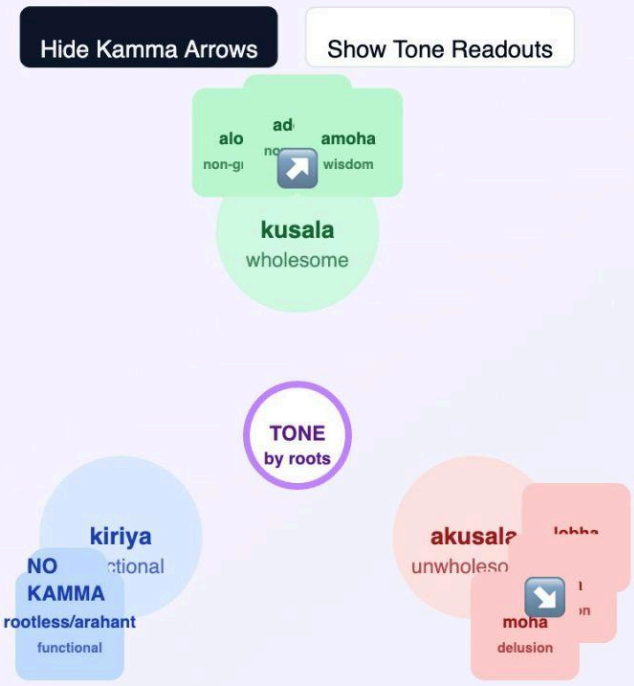
Six Doors (Dvārā)		Six Objects (Ārammaṇa)	
cakkhu-dvāra	(eye-door)	vaṇṇa	(visible form/color)
sota-dvāra	(ear-door)	sadda	(sound)
ghāna-dvāra	(nose-door)	gandha	(odor)
jivhā-dvāra	(tongue-door)	rasa	(taste)
kāya-dvāra	(body-door)	photthabba	(tangible)
mano-dvāra	(mind-door)	dhamma	(mind-object)

💡 Key Takeaways

1. Name the **door** and **object** first; tone and intention become clearer.
2. Physical doors are one-to-one with their object; **mind-door knows all**.
3. *Phassa* is just the meeting—see it cleanly, and choices improve.

Plate V1.3 — Ethical Tone Triad

"Tone = roots; roots drive consequences."



kusala (wholesome)

Rooted in non-grasping, non-ill-will, ± wisdom

Kamma: Produces wholesome kamma

Calm email prioritizing, generous helping, patient listening

akusala (unwholesome)

Rooted in greed, aversion, or delusion

Kamma: Produces unwholesome kamma

Rage-reply, "just one more" scrolling, people-pleasing from fear

kiriya (functional)

Kamma-free; looks wholesome but no karmic result

Kamma: Produces no kamma

Neutral keystroke to archive, habitual helpful act without attachment

Quick Tone Test:

Ask: "Is there grasping or pushing? Is there clarity?"

Kusala signs: Warmth, ease, willingness to release

Akusala signs: Stickiness (lobha), heat (dosa), fog (moha)

Kiriya signs: Clean, efficient, no aftertaste

kusala (wholesome)

Rooted in non-grasping non-ill-will, ± wisdom

Kamma: Produces wholesome kamma

Calm email prioritizing, generous helping, patient listening

akusala (unwholesome)

Rooted in greed, aversion, or delusion

Kamma: Produces unwholesome kamma

Rage-reply, "just one more" scrolling, people-pleasing from fear

kiriya (functional)

Kamma-free; looks wholesome but no karmic result

Kamma: Produces no kamma

Neutral keystroke to archive, habitual helpful act without attachment

Tone Readouts (Quick Signs)

Kusala

Body:
Relaxed shoulders, Open chest, Soft breathing, Warm hands

Mind:
Clear thinking, Patient waiting, Generous impulses, Wise restraint

Speech:
Kind words, Helpful tone, Truthful content, Right timing

Action:
Skillful means, Beneficial results, No regret after, Others benefit

Akusala

Body:
Tight jaw, Clenched fists, Shallow breathing, Tension patterns

Mind:
Sticky thoughts, Reactive impulses, Foggy judgment, Selfish planning

Speech:
Harsh words, Manipulative tone, Lies/exaggeration, Poor timing

Action:
Harmful means, Regret follows, Others suffer, Cycle continues

Kiriya

Body:
Efficient movement, No excess tension, Natural flow, Appropriate energy

Mind:
Clear purpose, No attachment, Present moment, No "mine" story

Speech:
Functional words, Neutral tone, Accurate info, Task-focused

Action:
Gets job done, No karmic trace, Clean completion, No aftertaste

Quick Tone Test:

Ask: "Is there grasping or pushing? Is there clarity?"

Kusala signs: Warmth, ease, willingness to release

Akusala signs: Stickiness (lobha), heat (dosa), fog (moha)

Kiriya signs: Clean, efficient, no aftertaste

⚖️ Ethical Tone Practice

A. Classroom (6-8 mins)

"Spot the Root, State the Tone" - Vignetteanalysis

B. Solo Drill (5-7 mins)

"Before Send" - Live tone checkingand pivoting

Tone Pivot Map (Quick Reference):

akusala (lobha)
Counter-roots: alobha, sati
Micro-action: Pause, breathe, ask "Do I reallyneed this?"
Example: Social media craving → Set timer, finishcurrenttask first

akusala (dosa)
Counter-roots: adosa, sati, hiri
Micro-action: Softenbody, count to 5, speak kindly
Example: Irritatedreply → Take breath, reframewithcompassion

akusala (moha)
Counter-roots: amoha, sati, vitakka
Micro-action: Stop, clarifyintention, choose consciously
Example: Mindlessscrolling → Ask "What am I lookingfor?"

neutral/unclear
Counter-roots: sati, sampajañña
Micro-action: Check body, name currentstate, set clear intention
Example: Automatichabits → Pause and choose mindfully

Daily Scenario Examples:

Inbox triageduringbusy day

kusala (alobha + adosa): Calm prioritizing,patientwithurgentrequests

akusala (dosa): Rage-deletingemails, harsh responses to interruptions

kiriya (rootless functional): Efficientsortingby habit(arahant-like)

Practice: Check for stickiness/heat/fog before each reply

Social media notification

kusala (alobha + sati): Conscious choice to check or not, no compulsion

akusala (lobha): "Just one more" pull, endless scrolling

kiriya (functional): Quick check for specificpurpose, no attachment

Practice: Notice the qualityof wantingbefore clicking

🎯 Key Insight:

Tone = roots (mūla), not mood. Read tone fastby checkingfor grasping/pushing/fog, then add a counter-root to pivot behavior at the exact moment choices form. This turnsdaily lifeinto a live ethicslab.

⚖️ Ethical Tone Practice

A. Classroom (6-8 mins)
"Spot the Root, State the Tone" - Vignetteanalysis

B. Solo Drill (5-7 mins)
"Before Send" - Live tone checkingand pivoting

Classroom : "Spot the Root, State the Tone"

Start8-min Timer

Vignette Analysis (Teacher-led):

1. Notificationping whilein deep focus
   Analysis: Likelyroots lobha (wantingto check) + uddhacca (restlessness)
   Tone: akusala
   Counter-root: alobha + sati (mindfulnon-grasping)
   Current

2. Colleague makes harsh commentabout your work
   Analysis: Likelyroots: dosa (irritation/hurt) + moha (takingit personally)
   Tone: akusala
   Counter-root: adosa + amoha (compassionateunderstanding)
   Select

3. Opportunityto help someone withoutrecognition
   Analysis: Likelyroots: adosa (kindness) + alobha (no expectation)
   Tone: kusala
   Counter-root: Continue withsati (mindfulgenerosity)
   Select

Practice Format:

1. Teacher reads vignette
2. Learners identifylikelyroot(s) active
3. State the ethicaltone (kusala/akusala/kiriya)
4. Suggestone counter-root to cultivate
5. Keep impersonalphrasing("dosa is present" not "I am angry")

Tone Pivot Map (Quick Reference):

akusala (lobha)
Counter-roots: alobha, sati
Micro-action: Pause, breathe, ask "Do I reallyneed this?"
Example: Social media craving → Set timer, finishcurrenttask first

akusala (dosa)
Counter-roots: adosa, sati, hiri
Micro-action: Softenbody, count to 5, speak kindly
Example: Irritatedreply → Take breath, reframewithcompassion

akusala (moha)
Counter-roots: amoha, sati, vitakka
Micro-action: Stop, clarifyintention, choose consciously
Example: Mindlessscrolling → Ask "What am I lookingfor?"

neutral/unclear
Counter-roots: sati, sampajañña
Micro-action: Check body, name currentstate, set clear intention
Example: Automatichabits → Pause and choose mindfully

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"Before Send" - Live tone checkingand pivoting

Solo: "Before Send"

Start7-min Timer

Live Tone Checking Process:

1. Bring to mind a live reply/textyou need to send
2. Scan body for stickiness/heat/fog (akusala signs)
3. Name currenttone and active roots
4. Add one beautifulfactor(see optionsbelow)
5. Re-check tone; thenact mindfully

Beautiful Factors to Add:

sati (mindfulness)
Steadies and clarifiescurrenttone

hiri (moral shame)
Naturalrestraintfromunwholesomeacts

ottappa (moral dread)
Fear of consequencesof unwholesomeacts

tatramajjhattatā (equanimity)
Even-mindedness, balancedresponse

karuṇā (compassion)
Softensdosa, opens heartto suffering

mudita (appreciative joy)
Counters jealousy and ill-will

Micro-log (60-90s):

Episode:
e.g., reply to critical email, social media urge...

Tone now:
kusala, akusala, or kiriva

Roots seen:
e.g., lobha + uddhacca, adosa + amoha...

One factorI willadd:
e.g., sati, alobha, hiri...

Action
e.g., pause 30s, rewrite with kindness...

Save Micro-log

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🎯 Orientation

Why This Matters

Every mind-moment (*citta*) carries a **tone**: *kusala* (wholesome), *akusala* (unwholesome), or *kiriya* (functional). Tone is set by **roots** (*mūla*), not by mood. When we can read tone quickly, we can steer replies, clicks, and choices at the exact moment they form. This chapter trains a practical eye for tone using root "signs," so daily life—email, meetings, family chat—becomes a live ethics lab.

Sources: Dr Sīlānanda—Vol. 2–3; Dr Mehm Tin Mon—Essence; AshinJanakabhivamsa-ADL

📚 Tone is by Roots (mūla)

kusala (wholesome)

Rooted in non-grasping, non-ill-will, ± wisdom

Kamma: Produces wholesome kamma

Roots:

- alobha (non-grasping)
- adosa (non-ill-will)
- amoha (wisdom) - optional

Signs: Warmth, Ease, Clarity, Willingness to release, Even-mindedness

akusala (unwholesome)

Rooted in greed, aversion, or delusion

Kamma: Produces unwholesome kamma

Roots:

- lobha (greed)
- dosa (aversion)
- moha (delusion)

Signs: Stickiness, Heat/tightening, Fogginess/scatter, Grasping, Pushing

kiriya (functional)

Kamma-free; looks wholesome but no karmic result

Kamma: Produces no kamma

Roots:

- Rootless (ahetuka) functional processes
- Arahant moral acts (wholesome-like but kamma-free)

Signs: Clean, Efficient, No aftertaste, No "mine/for me" story

Key Insight: Not a feeling, a footing

Pleasant *vedanā* doesn't guarantee *kusala*, nor painful *vedanā akusala*. Tone rests on roots present **with** the moment.

Source: Dr Mehm Tin Mon—Essence

🌱 The Six Roots (mūla)

Wholesome Roots

alobha (non-grasping)
Generous feel, Letting-go, Open hands, Willingness to release
Closing social media without "just one more", giving without expecting return

adosa (non-ill-will)
Warmth, Kind baseline, Non-reactive, Patient
Responding to criticism with patience, helping without irritation

amoha (wisdom/non-delusion)
Clear seeing, Wise framing, Understanding causes, Discernment
Seeing through marketing tricks, understanding others' motivations clearly

Unwholesome Roots

lobha (greed/grasping)
Sticky wanting, "Just one more", Clinging, Possessiveness
Endless scrolling, hoarding, wanting more despite having enough

dosa (aversion/ill-will)
Heat, Push, Sharpness, Irritation, Rejection
Angry replies, avoiding people, harsh judgments

moha (delusion/confusion)
Fog, Scatter, Mindless drift, Confusion, Unclear thinking
Mindless browsing, unclear decision-making, following impulses blindly

💻 Modern Examples

Inbox triage during busy day

kusala (alobha + adosa): Calm prioritizing, patient with urgent requests

akusala (dosa): Rage-deleting emails, harsh responses to interruptions

kiriya (rootless functional): Efficient sorting by habit (arahant-like)

Practice: *Check for stickiness/heat/fog before each reply*

Social media notification

kusala (alobha + sati): Conscious choice to check or not, no compulsion

akusala (lobha): "Just one more" pull, endless scrolling

kiriya (functional): Quick check for specific purpose, no attachment

Practice: *Notice the quality of wanting before clicking*

Helping a colleague

kusala (adosa + amoha): Genuine care, clear understanding of their need

akusala (lobha (people-pleasing)): Helping from fear of rejection or for approval

kiriya (functional): Efficient assistance without emotional investment

Practice: *Check motivation: genuine care vs. seeking approval*

🔍 Everyday Test

Quick Tone Check:

Ask: "Is there grasping or pushing? Is there clarity?"
Kusala signs: Warmth, ease, clarity, willingness to release, even-mindedness
Akusala signs: Stickiness (lobha), heat/tightening (dosa), fogginess/scatter (moha)
Kiriya signs: Clean, effective doing without "aftertaste" (no mine/for me story)

The presence/absence of alobha/adosa/amoha sorts the tone swiftly.

💡 Key Takeaways

1. **Tone = roots** (mūla), not mood.
2. Read tone fast; **add a counter-root** to pivot behavior.
3. *Kiriya* looks wholesome but **leaves no kamma**; keep the distinction clear.

Plate V1.21 — From Feature → Label (The Saññā Ladder)

"Saññā marks a sign; we can re-label wisely."

Hide Universal Allies | Show Label → VerifyProcess | Red badge on app | Text message tone | Coffee aroma

Recognition Process: Red badge on app

1. Door & Object Meet →
2. Attention Turns →
3. Features Noticed →
4. Label Applied →
5. Action Coordinated

Fast Label (Shortcut)

URGENT!

Quick, automatic, may be inaccurate

Check & Re-label (Mindful)

Check at :30

Pause, verify re-label wisely

Universal Allies of Saññā

phassa (contact) Meets object at door	**vedanā** (feeling tone) Tones the experience	**saññā** (recognition) Marks and labels	**cetanā** (volition) Coordinates action
manasikāra (attention) Turns toward object	**ekaggatā** (one-pointedness) Centers the mind	**jīvitindriya** (life faculty) Sustains the moment	

Additional Helpers:

vitakka (initial application)
Helps saññā by directing mental placement

vicāra (sustained application)
Maintains focus for saññā to examine details

sati (mindfulness)
Prevents saññā from hasty or distorted labeling

paññā (wisdom)
Goes beyond saññā's labeling to see true nature

🔍 Key Insight:

Saññā is the mind's labeler: fast and useful, but it needs checking. Train: label → verify → re-label. Clarity rises; reactivity drops.

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Label → Verify → Re-label Process

Fast Label	Pause	Check Features	Re-label	Choose Action
What did saññā tag this as?	Take a breath, create space	What are the bare facts?	What's a wiser label?	What serves the situation?
"Urgent email"	Count to 2	Red text, capital letters	"Sender wants quick response"	Finish current task, then respond

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Recognition Process: Text message tone

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🏷️ Saññā Recognition Practice

A. Classroom (6-8 mins)

"Label → Verify" - Stimulusrecognitiontraining

B. Solo Drill (5-7 mins)

"Sign vs Detail" - Live objectexamination

Common Shortcut Risks:

Red badge on app
Fast label: "Urgent!"
Risk: Auto-anxiety immediateswitching
Re-label: "Red color only; check at scheduledtime"
Practice: See color as color, not story

Text withoutemoji
Fast label: "Rude/cold"
Risk: Defensive reaction, hurtfeelings
Re-label: "Terse style, unclear tone → ask for clarification"
Practice: Separate factsfrominterpretation

Meetingnotificationsound
Fast label: "Must switchnow!"
Risk: Scatteredattention, task-switching
Re-label: "Sound only; finishcurrentsentence first"
Practice: Hear sound as sound, choose timing

Daily Scenario Examples:

Email marked "URGENT" in red
Door/Object: Eye-door + vaṇṇa (red text)
Fast label: "Emergency! Drop everything"
Features: Red color, Capitalletters, Exclamationmark
Re-label: "Sender wants quick response; check priorityagainstcurrenttask"
Practice: See formattingas formattingassess actualurgency

Colleague's neutralfacialexpression
Door/Object: Eye-door + vaṇṇa (facialfeatures)
Fast label: "Angryat me, disapproval"
Features: Straightmouth, Focused eyes, No smile
Re-label: "Concentratedexpression, person focusedon work"
Practice: Separate facialfeaturesfromstoryabout theirfeelings

🎯 **Key Training:**

Saññā is the mind's labeler: fastand useful, but it needs checking. Separate attention turning (manasikāra), labeling (saññā), doing (cetanā), and knowing-how (paññā). Train: label → verify → re-label. Clarityrises, reactivitydrops.

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Classroom : "Label → Verify"

Start8-min Timer

Two-Step Process (Teacher-led):

1. Show image of red "SALE" banner
   Door/Object: Eye-door + vaṇṇa (red color, textshapes)
   Fast label: "Great deal! Must buy!"
   Re-label: "Red textwithmarketingmessage; check actualdiscount"
   Current

2. Play notificationsound
   Door/Object: Ear-door + sadda (tone, rhythm, duration)
   Fast label: "Importantmessage!"
   Re-label: "Sound patternindicatingnotification; check at scheduledtime"
   Select

3. Show phrase "We need to talk"
   Door/Object: Eye-door + vaṇṇa (text) → Mind-door + dhamma (concept)
   Fast label: "Trouble! I'm in trouble"
   Re-label: "Request for conversation; contextunknown until asked"
   Select

Practice Instructions:

1. Teacher shows stimulusfor 3 seconds
2. Learners say fastlabel aloud
3. Pause 2 seconds for checking
4. Statedoor + object + neutraldescription
5. Offerre-labelif needed
6. Keep impersonalphrasing("saññā labeled.." not "I thought..")

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"Sign vs Detail" - Live objectexamination

Solo: "Sign vs Detail"

Start7-min Timer

Live Object Examination:

1. Pick a live objectin your environment(cursorblink, AC hum, coffeecup)
2. Say the sign you noticedfirst("blue dot," "steady tone," "whiteceramic")
3. Add one detail (size, duration, pitch, texture)
4. Note if the firstlabelchangedafterexaminingdetails
5. Completethe micro-log below

Example Objects to Try:

Visual	Auditory	Tactile
Screen pixels, shadows, reflections	Fan hum, distanttraffickeyboardclicks	Chair pressure, air temperature clothing texture

Micro-log (60-90s):

Door:
e.g., eye-door, ear-door, body-door...

Firstlabel
e.g., notification, music, warm...

Detailseen:
e.g., size 5mm, duration 2s, temperature mild...

Revised label
e.g., red circle, steady tone, room temperature...

Nextintention
e.g., continue current task, check later...

Save Micro-log

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🎯 Orientation

Why This Matters

Every moment we "tag" what appears: red dot = "notification," face = "Sam," tone = "sarcasm." In Abhidhamma, that tagging power is *saññā*—a **universal** *cetasika* that recognizes and marks features so the next moment can find them again. Learn how *saññā* helps (fast recognition) and how it misleads (snap labels, bias). With clean naming, daily life—emails, meetings, family chat—becomes simpler and kinder.

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2–3

📚 Definition & Role

Saññā = Recognition/Marking

Pali: saññā
English: recognition/marking
Type: Universal cetasika (arises with every citta)

Function: Takes a sign (nimitta) of the object so the stream can re-identify it
Characteristic: Recognizing
Manifestation: Making "this, not that"

Source: Dr Sīlānanda—Vol. 2; Dr Mehm Tin Mon—Essence

Allies & Distinctions

Manasikāra (attention) turns-toward the object
Saññā names it
Vitakka/Vicāra place and keep the mind there
Cetanā coordinates action
Paññā understands conditions/characteristics (wisdom ≠ mere labeling)

Source: AshinJanakabhivamsa-ADL; Dr Sīlānanda—Vol. 3

🤝 Universal Allies

Saññā works with the other six universal cetasikas in every mind-moment:

phassa (contact)
Meets object at door
Provides the meeting point for saññā to recognize

vedanā (feeling tone)
Tones the experience
Colors what saññā recognizes as pleasant/painful/neutral

saññā (recognition)
Marks and labels
The main factor - recognizes and tags features

cetanā (volition)
Coordinates action
Acts on what saññā has recognized and labeled

manasikāra (attention)
Turns toward object
Directs saññā to what should be recognized

ekaggatā (one-pointedness)
Centers the mind
Steadies saññā for clear recognition

jīvitindriya (life faculty)
Sustains the moment
Maintains the mental moment for saññā to operate

⚠️ Shortcuts & Risks

Perversions of Perception (saññā-vipallāsa)

Because saññā tags by signs, it can over-generalize or mis-apply. Classic distortions include:

Permanence in impermanent
anicce nicca-saññā
Labeling job/relationship as "forever"
Fix: Notice changing conditions

Pleasure in painful
dukkhe sukha-saññā
Labeling addictive behavior as "fun"
Fix: See long-term consequences

Self in non-self
anattani atta-saññā
Labeling thoughts/feelings as "mine"
Fix: See arising and passing of phenomena

Beauty in ugly
asubhe subha-saññā
Labeling harmful things as attractive
Fix: See true characteristics clearly

Training approach: Label fast, then verify. This prevents hasty reactions while maintaining recognition speed.

💻 Modern Daily-life Reads

Red badge on app (eye-door + vaṇṇa)
Saññā = "urgent!" (shortcut) → Mindful re-label: "red color only; check at :30"

Text without emoji (eye/mind)
Saññā tags "rude"; actually it's terse → Re-label "unclear tone → ask"

Meeting ping (ear-door + sadda)
Shortcut = "must switch now" → Re-label "sound only; stay on slide 3"

Grocery aisle (eye/mind)
Brand colors auto-tag "tasty" → Re-label with facts ("sugar 32g")

🏷️ Concepts (paññatti) and Saññā

Everyday words are concepts; saññā uses them to point. Insight practice remembers they are **designations**, not ultimate phenomena—useful labels, not the thing itself.

"Inbox"
Ultimate: Vaṇṇa (colors/shapes) arranged in patterns
Practice: *Useful label for navigation, not the thing itself*

"Boss"
Ultimate: Changing stream of cittas and rūpas
Practice: *Designation for relationship role, not fixed entity*

"Deadline"
Ultimate: Mental concept (dhamma-ārammaṇa) about time
Practice: *Useful planning tool, not absolute reality*

"Urgent"
Ultimate: Saññā-generated label based on signs
Practice: *Check: urgent for whom? by what standard?*

Source: Dr Mehm Tin Mon—Essence

💡 Key Takeaways

1. Saññā is the mind's **labeler**: fast and useful, but it needs checking.
2. Separate **attention turning** (manasikāra), **labeling** (saññā), **doing** (cetanā), and **knowing-how** (paññā).
3. Train: **label → verify → re-label**. Clarity rises; reactivity drops.

Plate V1.25 — Volition at the Helm

"Cetanā coordinates; roots decide the moral charge."

Hide Kamma Arrows | Show VolitionPipeline | Slack Ping | Irritated Reply | Clean Action

Task Lane: Aim → Decide → Energize → Place → Keep

1. chanda — wholesome zeal
2. adhimokkha — decision
3. viriya — energy
4. vitakka — initial application
5. vicāra — sustained application

(wholesome)

Cetanā: Present

Kamma: wholesome

↗️

Patient reply with understanding

(unwholesome)

Cetanā: Present

Kamma: unwholesome

↘️

Irritated reply with harsh words

(functional)

Cetanā: Present

Kamma: None

⊘ NO KAMMA

Clean, efficient response without attachment

🎯 **Key Insight:**

Cetanā coordinates each moment and is the engine of kamma when tone is wholesome or unwholesome. Train a tiny pipeline: aim → decide → energize → place/keep, then act after checking roots.

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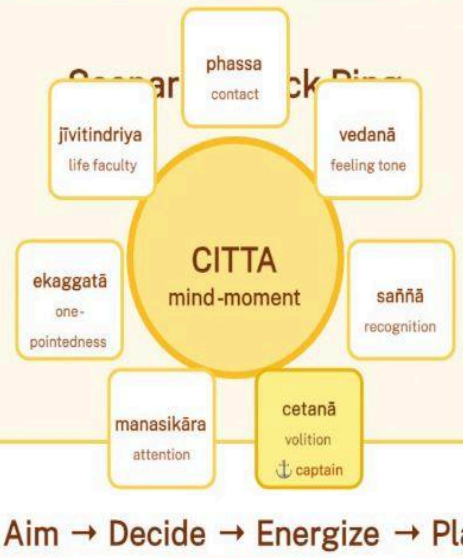

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Volition Pipeline Training

Aim

chanda - Wholesome zeal to start

What is the wise intention here?

Aim to communicate clearly

Decide

adhimokkha - Commitment to this course

What is the skillful choice?

Decide to pause and reflect first

Energize

viriya - Power to carry it through

What energy is needed?

Energy to stay patient and focused

Place

vitakka - Initial application on object

Where should attention go?

Place mind on current task

Keep

vicāra - Sustained application

How to maintain focus?

Keep attention steady until completion

Coordinate

cetanā - Marshal all factors toward outcome

What roots are present?

Cetanā coordinates with wholesome roots

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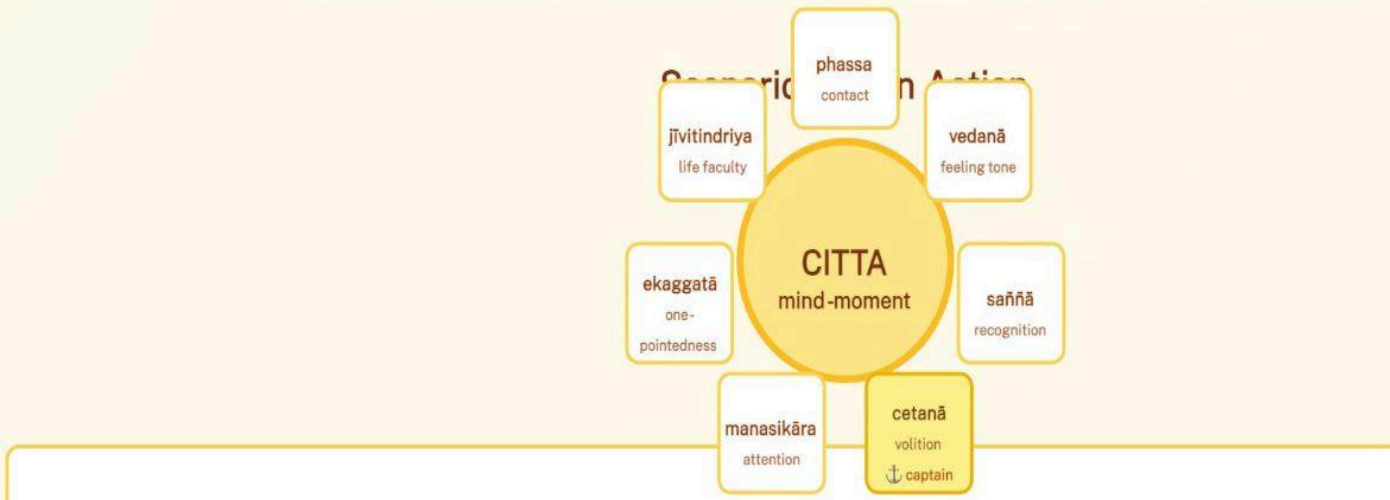

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⚓ Volition & Responsibility Practice

A. Classroom (6-8 mins)

"Aim • Decide • Do" - Volitioncoordinationtraining

B. Solo Drill (5-7 mins)

"Kamma or Not?" - Live choice analysis

Daily Scenario Examples:

Slackping whilewriting

Door/Object: Ear-door + sadda (notificationsound)

Task Lane:

- Chanda: Aim to check aftercurrentsentence
- Adhimokkha: Decide to finishparagraphfirst
- Viriya: Energy to continuetyping
- Vitakka: Place attentionon currentwords
- Vicāra: Keep focuson writingtask

Roots: alobha (non-grasping) + adosa (patience) + amoha (wisdom)

Kamma Result: Wholesome kamma - buildspatienceand focus

Practice: Noticecetanā coordinatingthe pause ratherthan reactiveswitching

Irritatedreply forming

Door/Object: Eye-door + vaṇṇa (email text) → Mind-door + dhamma (interpretation)

Task Lane:

- Chanda: Aim to defend/correct(unwholesome)
- Adhimokkha: Decide to send harsh reply
- Viriya: Energy buildingfor confrontation
- Vitakka: Place attentionon craftingcriticism
- Vicāra: Sustainfocuson being right

Roots: dosa (aversion) + moha (takingpersonally)

Kamma Result: Unwholesome kamma - unless intercepted

Practice: Catch cetanā coordinatingunwholesomeset; add sati and mettā

Responsibility Training Factors:

Recognition

Seeing cetanā as the coordinator

Practice: Notice "cetanā is coordinatingthismoment"

Benefit: Awareness of choice point

Root Check

Identifyingactive mūla (roots)

Practice: Ask "What roots are present? Greed/hate/delusionor their opposites?"

Benefit: Clear ethicalassessment

Ally Cultivation

Engagingwholesomefactors

Practice: Add: chanda (wise aim), sati (mindfulness), mettā (kindness)

Benefit: Wholesome coordination

Kamma Awareness

Understandingconsequences

Practice: Know: "This choice creates wholesome/unwholesome/no kamma"

Benefit: Ethicalprecision

⚓ Key Training:

Cetanā coordinates each moment and is the engine of kamma when tone is wholesome or unwholesome Distinguish aim/energy/decision allies (chanda, viriya, adhimokkha) fromcraving (taṇhā). Train a tinypipeline aim → decide → energize → place/keep, then act after checkingroots.

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"Kamma or Not?" - Live choice analysis

Classroom : "Aim • Decide • Do"

Start8-min Timer

Volition Analysis Process (Teacher-led):

1. Notificationping duringfocusedwork
   Task Lane: Chanda: aim to check; Adhimokkha decide timing Viriya: energy for currenttask; Vitakka/Vicāra: place/keep on work
   Coordinator : Cetanā coordinatesthe choice
   Tone by Roots : Wholesome if alobha/adosa present; unwholesome if lobha/uddhaccadrives
   Current

2. Terse message received
   Task Lane: Chanda: aim to respond; Adhimokkha decide tone; Viriya: energy for reply; Vitakka/Vicāra: place/keep on craftingwords
   Coordinator : Cetanā coordinatesdefensive or understandingresponse
   Tone by Roots : Check for dosa (irritation) vs adosa (patience) + amoha (understanding)
   Select

3. Opportunityto help colleague
   Task Lane: Chanda: aim to assist; Adhimokkha decide level of involvement; Viriya: energy to help; Vitakka/Vicāra: place/keep on theirneed
   Coordinator : Cetanā coordinatesgenerous or calculatingresponse
   Tone by Roots : Wholesome withadosa (kindness) + alobha (no expectation); unwholesome if driven by image concerns
   Select

Practice Instructions :

1. Teacher presentsvignette
2. Learners name in order: chanda (aim), adhimokkha(decide), viriya (energize)
3. Confirmwho coordinates(answer: cetanā)
4. State the tone by roots (wholesome/unwholesome/functional)
5. Determinekamma result(wholesome/unwholesome/none)

Daily Scenario Examples:

Slack ping while writing
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- Chanda: Aim to check aftercurrentsentence
- Adhimokkha: Decide to finishparagraphfirst
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Roots: alobha (non-grasping) + adosa (patience) + amoha (wisdom)
Kamma Result: Wholesome kamma - buildspatienceand focus
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Irritatedreply forming
Door /Object: Eye-door + vaṇṇa (email text) → Mind-door + dhamma (interpretation)
Task Lane:
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A. Classroom (6-8 mins)
"Aim · Decide · Do" - Volitioncoordinationtraining

B. Solo Drill (5-7 mins)
"Kamma or Not?" - Live choice analysis

Solo: "Kamma or Not?"

Start7-min Timer

Live Choice Analysis:

1. Bring to mind a next click/action you're about to take
2. Name roots present (release/kind/clear vs. grasp/push/fog)
3. Whisper: "cetanā coordinates"
4. If roots are wholesome/unwholesome, mark kamma
5. If imagining "just do it cleanly," mark kiriya (no kamma)
6. Act afternaming the coordination

Volition Pipeline Check:

Aim: chanda
Wholesome zeal to start
What is the wise intentionhere?

Decide: adhimokkha
Commitmentto this course
What is the skillfulchoice?

Energize: viriya
Power to carry it through
What energy is needed?

Place: vitakka
Initialapplicationon object
Where should attentiongo?

Keep: vicāra
Sustainedapplication
How to maintainfocus?

Micro-log (60-90s):

Episode:
e.g., reply to email, click notification, help colleague...

Cetanā is coordinating:
e.g., patient response, quick check, generous help...

Alliesused:
e.g., chanda (aim to help), adhimokkha (decide timing), viriya (energy)...

Tone/roots:
e.g., kusala with alobha+adosa, akusala with dosa, kiriya functional...

Kamma? (Y/N):
Y (wholesome/unwholesome) or N (kiriya/functional)

Next action:
e.g., proceed with patience, pause and reflect, act cleanly...

Save Micro-log

Daily Scenario Examples:

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Door/Object: Ear-door + sadda (notificationsound)
Task Lane:
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Cetanā coordinates each momentand is the engine of kamma when tone is wholesome or unwholesome. Distinguish aim/energy/decision allies (chanda, viriya, adhimokkha) fromcraving (taṇhā). Train a tinypipeline: aim → decide → energize → place/keep, then act after checkingroots.

🎯 Orientation

Why This Matters

In Abhidhamma, **volition** (*cetanā*) is the coordinator inside every mind-moment. It gathers the team of mental factors and points them toward an outcome. Because *cetanā* is also the chief of**kamma** (volitional action), getting clear about it turns daily life into a precision ethics lab: emails, taps, and tones become chances to choose wisely. This chapter shows how *cetanā* works with allies like *chanda* (wholesome zeal) and *viriya* (energy), and how it differs from craving (*taṇhā*).

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2–3

📚 Definition & Status

Cetanā = Volition/Coordination

Pali: cetanā
English: volition
Status: One of the seven universals present with every citta

Function: Coordinates the mental factors toward an outcome
Kamma Role: Chief of kamma - lays down karmic potential when tone is kusala/akusala
Aggregate: saṅkhārakkhandha (formations aggregate)

Source: Dr Sīlānanda—Vol. 2; Dr Mehm Tin Mon—Essence

Cetanā and Kamma

Abhidhamma aligns with the canonical dictum that **kamma is volition**: whenever cetanā accompanies a kusala or akusala citta, it lays down corresponding **karmic potential**. When the same coordinating happens in **functional** (kiriya) cittas (arahant domain, some rootless operations),**no kamma** is produced.

Source: Dr Sīlānanda—Vol. 2–3; AshinJanakabhivamsa-ADL

🤝 Allies vs. Lookalikes

Task Lane Allies

chanda (wholesome zeal/aim)
Getting started, initial motivation
Aim to respond helpfully to email

adhimokkha (decision/resolve)
Committing to this course
Decide to wait 2 minutes before replying

viriya (energy/effort)
Powering the action
Energy to continue current task first

vitakka (initial application)
Placing mind on object
Place attention on current slide/notes

vicāra (sustained application)
Keeping mind on object
Keep attention on task until completion

Factor Distinctions

cetanā
Type: Universal coordinator
Function: Marshals **all** factors toward outcome
Coordinates reply with patience (wholesome) or irritation (unwholesome)

taṇhā
Type: Unwholesome root
Function: Craving/appropriative pull
Craves immediate response, wants to be right

chanda
Type: Beautiful factor
Function: Wholesome zeal/aiming
Healthy motivation to communicate clearly

Source: Dr Mehm Tin Mon—Essence

⚠️ Not Craving (Taṇhā)

Key Distinction

Taṇhā (Craving)
Unwholesome root
Appropriative pull
Wants immediate response, needs to be right

Cetanā (Volition)
Universal coordinator
Neutral - takes tone from roots
Coordinates response with patience or irritation

Source: Dr Sīlānanda—Vol. 2–3

💻 Everyday Mappings

Slack ping while writing

Door/Object: Ear-door + sadda (notification sound)

Task Lane Example:

- **Chanda:** Aim to check after current sentence
- **Adhimokkha:** Decide to finish paragraph first
- **Viriya:** Energy to continue typing

Roots: alobha (non-grasping) + adosa (patience) + amoha (wisdom)

Kamma Result: Wholesome kamma - builds patience and focus

Practice: *Notice cetanā coordinating the pause rather than reactive switching*

Irritated reply forming

Door/Object: Eye-door + vaṇṇa (email text) → Mind-door + dhamma (interpretation)

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Roots: dosa (aversion) + moha (taking personally)

Kamma Result: Unwholesome kamma - unless intercepted

Practice: *Catch cetanā coordinating unwholesome set; add sati and mettā*

Arahant-style clean action

Door/Object: Any door + appropriate object

Task Lane Example:

- **Chanda:** Functional aim without attachment
- **Adhimokkha:** Clear decision without "mine" story
- **Viriya:** Appropriate energy, no excess

Roots: No unwholesome roots; functional operation

Kamma Result: No kamma produced - kiriya domain

Practice: *Imagine acting cleanly without personal investment*

💡 Key Takeaways

1. Cetanā **coordinates** each moment and is the **engine of kamma** when tone is wholesome or unwholesome.
2. Distinguish **aim/energy/decision** allies (chanda, viriya, adhimokkha) from **craving** (taṇhā).
3. Train a tiny pipeline: **aim → decide → energize → place/keep**, then act **after** checking roots.

Plate V1.28 — Two Fields: Conditioned vs Unconditioned

"All else is conditioned; the path knows the unconditioned"

Hide Path/FruitionArrow | Show Two Elements | Show Door Capability

Conditioned Field (saṅkhata)

All phenomena that arise and cease

- Five aggregates (khandhas)
- 28 rūpas (material phenomena)
- 52 cetasikas (mental factors)
- All cittas (consciousness)
- All arising and ceasing phenomena

Characteristics:

- Arising
- Duration/aging
- Ceasing
- Dependence on conditions

Unconditioned (asaṅkhata)

NIBBĀNA
asaṅkhata-dhātu

Characteristics:

- No arising
- No duration
- No ceasing
- Independent of conditions
- Known by: Path and fruition cittas only
- Door: Mind-door only

→ **Path/Fruition Cittas**
Mind-door only
Only these can know Nibbāna

Sotāpanna (Stream-enterer)
First glimpse of Nibbāna
First three fetters

Sakadāgāmi (Once-returner)
Deeper realization of the unconditioned
Weakens sensual desire and ill-will

Anāgāmi (Non-returner)
Advanced realization of Nibbāna
Sensual desire and ill-will completely

Arahant (Worthy one)
Complete realization of the unconditioned
All remaining fetters

🎯 **Key Insight:**

Nibbāna = the unconditioned element; one reality described under two aspects (with/without residue). Known only by path and fruition cittas at the mind-door; not a five-door object. Train on the conditioned (arising/ceasing) and keep terms precise.

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Two Nibbāna Elements by Aspect

saupādisesa -nibbānadhātu
Nibbāna-element with residue

Description: Realized by living arahant
Condition: Five aggregates still remain
Example: Arahant still has body, feelings, perceptions, etc.

anupādisesa -nibbānadhātu
Nibbāna-element without residue

Description: At final passing of arahant
Condition: No aggregates remain
Example: Complete cessation of all conditioned existence

One Nibbāna, described under two aspects

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→

Path/Fruition Cittas
Mind-door only
Only these can know Nibbāna

Sotāpanna (Stream-enterer)
First glimpse of Nibbāna
First three fetters

Sakadāgāmi (Once-returner)
Deeper realization of the unconditioned
Weakens sensual desire and ill-will

Anāgāmi (Non-returner)
Advanced realization of Nibbāna
Sensual desire and ill-will completely

Arahant (Worthy one)
Complete realization of the unconditioned
All remaining fetters

Two Nibbāna Elements by Aspect

saupādisesa -nibbānadhātu
Nibbāna-element with residue
Description: Realized by living arahant
Condition: Five aggregates still remain
Example: Arahant still has body, feelings, perceptions, etc.

anupādisesa -nibbānadhātu
Nibbāna-element without residue
Description: At final passing of arahant
Condition: No aggregates remain
Example: Complete cessation of all conditioned existence

One Nibbāna, described under two aspects

Door Capability for Knowing Nibbāna

cakkhu-dvāra vaṇṇa (visible forms) only ✗ CANNOT know Nibbāna	**sota-dvāra** sadda (sounds) only ✗ CANNOT know Nibbāna	**ghāna-dvāra** gandha (smells) only ✗ CANNOT know Nibbāna
jivhā-dvāra rasa (tastes) only ✗ CANNOT know Nibbāna	**kāya-dvāra** phoṭṭhabba (tactile) only ✗ CANNOT know Nibbāna	**mano-dvāra** All six objects + concepts + Nibbāna ✓ CAN know Nibbāna

Key Insight:

Nibbāna = the unconditioned element; one reality described under two aspects (with/without residue). Known only by path and fruition cittas at the mind-door; not a five-door object. Train on the conditioned (arising/ceasing) and keep terms precise.

🕯️ Unconditioned Practice

⚠️ **Important Note:**

These drills do not produce Nibbāna; they cultivate causes: precision with conditioned phenomena, appreciation of cessation, and ethical clarity. Practice creates conditions for path/fruition to arise.

A. Classroom (6-8 mins)

"Conditioned vs Unconditioned Call-outs"

B. Solo Drill (5-7 mins)

"Noting Endings" - Observing cessation

Common Mistakes to Avoid:

❌ **Confusing calm states with Nibbāna**
Example: Deep meditation absorption
Why wrong: Absorptions are conditioned - they arise, last, and cease
Correction: Calm states are conditioned; Nibbāna is unconditioned

❌ **Thinking Nibbāna is annihilation**
Example: Complete destruction of self
Why wrong: There is no permanent self to be destroyed
Correction: Nibbāna is cessation of defilements and suffering, not annihilation of person

❌ **Seeking Nibbāna through senses**
Example: Special lights, sounds, or feelings
Why wrong: Five doors never take Nibbāna as object
Correction: Nibbāna is known only through mind-door by path/fruition cittas

Daily Life Clarifiers (Similes Only):

Hitting "Send" and pressure drops
What it teaches: Endings are knowable
Doctrinal point: Training to value cessation
Clarification: The ending of pressure is conditioned; not Nibbāna itself

Pausing before rage-reply, feeling heat cool
What it teaches: Quenching is possible
Doctrinal point: Understanding what quenching points to
Clarification: Cooling is conditioned; but helps understand the unconditioned quenching

Silence after notification storm
What it teaches: Peace from absence of disturbance
Doctrinal point: Unconditioned is not more sensory stuff
Clarification: Silence is conditioned; reminds us not to chase sensation called "Nibbāna"

What Practice Actually Does:

Observes conditioned phenomena
Builds: Clear seeing of arising and passing
Relationship: Creates conditions for path/fruition to arise
Key: Practice does not produce Nibbāna directly

Develops ethical conduct
Builds: Purification of actions and intentions
Relationship: Removes obstacles to realization
Key: Virtue supports the mind that can know the unconditioned

Cultivates concentration
Builds: Stability and clarity of mind
Relationship: Provides foundation for insight
Key: Concentration is conditioned; it supports unconditioned realization

Develops wisdom/insight
Builds: Understanding of three characteristics
Relationship: Direct cause of path/fruition arising
Key: Wisdom sees conditioned nature; path knows unconditioned

🎯 **Key Training:**

Nibbāna = the unconditioned element; one reality described under two aspects (with/without residue). Known only by path and fruition cittas at the mind-door; not a five-door object. Train on the conditioned (arising/ceasing) and keep terms precise—this guards against both reifying experiences and nihilistic misreadings.

Unconditioned Practice

Important Note:
These drills do not produce Nibbāna; they cultivate causes: precision with conditioned phenomena, appreciation of cessation, and ethical clarity. Practice creates conditions for path/fruition to arise.

A. Classroom (6-8 mins)
"Conditioned vs Unconditioned Call-outs"

B. Solo Drill (5-7 mins)
"Noting Endings" - Observing cessation

Solo: "Noting Endings"

Start 7-min Timer

Cessation Observation:

1. Choose a clear body sensation (warm cup, cool air, pressure from sitting)
2. Attend as it changes; softly note "warming → fading" or similar
3. Observe for 60-90 seconds, noticing the arising and passing
4. Complete micro-log distinguishing cessation of conditioned from unconditioned

Suggested Objects:

Temperature	Pressure	Breath
Warmth from cup, coolness of air	Sitting contact, clothing touch	In-breath arising, out-breath ceasing

Micro-log (60-90s):

Observed ending of:
e.g., warmth from cup, pressure from sitting...

It changed/ceased (conditioned markers):
e.g., gradually faded, depended on conditions, had beginning and end...

Reminder about unconditioned
Nibbāna = unconditioned object of path/fruition only

Next wholesome intention
e.g., continue observing arising/passing, cultivate ethical conduct...

Save Micro-log

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What Practice Actually Does:

Observes conditioned phenomena Builds: Clear seeing of arising and passing Relationship: Creates conditions for path/fruition to arise *Key: Practice does not produce Nibbāna directly*	Develops ethical conduct Builds: Purification of actions and intentions Relationship: Removes obstacles to realization *Key: Virtue supports the mind that can know the unconditioned*
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Key Training:

Nibbāna = the unconditioned element; one reality described under two aspects (with/without residue). Known only by path and fruition cittas at the mind-door; not a five-door object. Train on the conditioned (arising/ceasing) and keep terms precise—this guards against both reifying experiences and nihilistic misreadings.

Orientation

Why This Matters

Abhidhamma distinguishes everything that arises and ceases (*sarikhata*) from the one reality that does not:*Nibbāna*, the **unconditioned element** (*asarikhata-dhātu*). Getting the vocabulary clear now prevents two common mistakes: confusing quiet mind with *Nibbāna*, and thinking *Nibbāna* is annihilation. In this intro you'll learn what Abhidhamma means by "unconditioned," how *Nibbāna* functions as an object for path-and-fruition *cittas*, and why this matters for day-to-day practice.

Sources: Dr Sīlānanda—Vol. 2–3; Dr Mehm Tin Mon—Essence; Ledi—Nibbāna; AshinJanakabhivamsa-ADL

What It Is

Nibbāna = The Unconditioned Element

Pali: Nibbāna
English: the unconditioned element
Technical: asankhata-dhātu

Status: paramattha-dhamma (ultimate reality)
Distinction: Distinct from all conditioned phenomena

Characteristics:

- Not produced by causes
- Not sustained by conditions
- Not subject to cessation
- No arising, no aging, no ceasing

Source: Dr Sīlānanda—Vol. 2

How It Is Known

Only **lokuttara** (supramundane) consciousness knows Nibbāna—the four paths (magga) and their fruitions (phala). It is a **mind-door object**; the five physical doors never take Nibbāna as object.

Source: Dr Sīlānanda—Vol. 2–3; Dr Mehm Tin Mon—Essence

Two Elements by Aspect

Abhidhamma speaks of the *Nibbāna-element with residue* (*saupādisesa-nibbānadhātu*) realized by a living arahant, and the *Nibbāna-element without residue* (*anupādisesa*) at final passing—no aggregates remain. It is **one** Nibbāna, seen under two aspects.

With Residue (saupādisesa)
When: Realized by living arahant
Condition: Five aggregates still remain
Experience: Defilements extinguished but aggregates continue

Without Residue (anupādisesa)
When: At final passing of arahant
Condition: No aggregates remain
Experience: Complete cessation of conditioned existence

Source: Dr Sīlānanda—Vol. 3

What It Is Not

Not a self, place, or blank oblivion; not a refined pleasure; not mere silence or absorption. Similes (e.g., "extinction of fire") point to the **quenching of the fires of greed, hatred, delusion**—they are**similes**, not literal physics.

✗ Confusing calm states with Nibbāna
Example: Deep meditation absorption
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Example: Special lights, sounds, or feelings
Why wrong: Five doors never take Nibbāna as object
Correction: Nibbāna is known only through mind-door by path/fruition cittas

✗ Thinking silence is Nibbāna
Example: Quiet mind after meditation
Why wrong: Silence is conditioned - it depends on absence of noise
Correction: Conditioned quiet reminds us that unconditioned is not more sensory stuff

Source: Ledi—Nibbāna; Dr Mehm Tin Mon—Essence

Daily-life Clarifiers

(Similes only, not Nibbāna itself)

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Why This Matters

Practice attends to **conditioned** events (arising/vanishing of feeling, perception, volition). That clear seeing is the **cause**; Nibbāna is the **object and goal** known at path/fruition.

Practice Focus
- Observe arising and passing
- Note three characteristics
- Develop ethical conduct
- Cultivate concentration

Path/Fruition Result
- Knows the unconditioned
- Mind-door object only
- Eliminates defilements
- Realizes cessation of suffering

Source: AshinJanakabhivamsa-ADL

Key Takeaways

1. Nibbāna = the **unconditioned element**; one reality, described under two aspects (with/without residue).
2. Known **only** by path and fruition cittas at the **mind-door**; not a five-door object.
3. Train on the **conditioned** (arising/ceasing) and keep terms precise—this guards against both reifying experiences and nihilistic misreadings.

Plate V1.31 — Classification Board (Door → Object → Moment → Tone → Move)

"Label precisely → choose wisely"

Inbox ping at 10:03 | Dinner plating | Family chat buzz | Car cuts in during commute | URGENT Slack from boss during dinner | Clear Board

Hide Seven Universals | Show Common Occasionals

Interactive Classification Board

Door	Object	Rūpa(s)	Moment Set	Tone by Roots	Next Micro-move
Which sense door is active	What type of object is known	Material phenomena involved	Citta + 7 universals + occasionals	Ethical quality from mūla	Wise next action
Enter door...	Enter object...	Enter rūpa(s)...	Enter moment set...	Enter tone by roots...	Enter next micro-mov

Next Micro-move

Episode Analysis: Inbox ping at 10:03

Door: sota-dvāra (ear-door)

Object: sadda (sound)

Rūpa: Sound vibrations

Occasionals: adhimokkha (decision), viriya (energy to continue)

Tone Risk: lobha/uddhacca (grasping/restlessness)

Counter Roots: sati + adosa (mindfulness + patience)

Micro-move: Finish current line; check in 2 minutes

Impersonal: *Sound heard; attention notes; decision arises to complete task first*

Seven Universals (Present in Every Citta)

phassa (contact)
Meeting of door, object, consciousness

vedanā (feeling tone)
Pleasant, painful, or neutral

saññā (recognition)
Marks and labels features

cetanā (volition)
Coordinates the mental factors

manasikāra (attention)
Turns toward the object

ekaggatā (one-pointedness)
Centers and unifies the mind

jīvitindriya (life faculty)
Sustains the mental moment

🎯 **Key Training:**

Start every episode with Door → Object → Rūpa; then map Moment set and Tone by roots. Use impersonal phrasing and micro-moves to steer the next moment. Classification builds calm accuracy from inbox to dinner table.

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Common Occasionals (May Arise)

vitakka (initial application) — Placing mind on object	**vicāra** (sustained application) — Keeping mind on object	**adhimokkha** (decision/resolve) — Making commitments
viriya (energy/effort) — Energizing actions	**pīti** (joy/rapture) — Pleasant excitement	**chanda** (wholesome zeal) — Starting tasks wisely

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Which sense door is active	What type of object is known	Material phenomena involved	Citta + 7 universals + occasionals	Ethical quality from mūla	Wise next action
kāya-dvāra + cakkhu-	phoṭṭhabba + vaṇṇa (	pathavī (weight), teja	7 universals + chanda	Risk: lobha (rushing f	Serve others first; ea

Next Micro-move

Episode Analysis: Dinner plating

Door: kāya-dvāra + cakkhu-dvāra (body + eye)

Object: phoṭṭhabba + vaṇṇa (tactile + visual)

Rūpa: paṭhavī (weight), tejo (heat), vaṇṇa (color)

Occasionals: chanda (zeal to serve), viriya (energy for care)

Tone Risk: lobha (rushing for self)

Counter Roots: alobha/adosa (generosity/kindness)

Micro-move: Serve others first, eat mindfully

Impersonal: *Weight felt, colors seen; intention coordinates generous serving*

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cakkhu-dvāra or sota	vaṇṇa or sadda (visua	Light patterns or sou	7 universals + vitakka	Risk: dosa (irritation i	Add equanimity: repl

Next Micro-move

Episode Analysis: Family chat buzz

Door: cakkhu-dvāra or sota-dvāra (eye or ear)

Object: vaṇṇa or sadda (visual or sound)

Rūpa: Light patterns or sound waves

Occasionals: vitakka (initial reaction), adhimokkha (decision to respond)

Tone Risk: dosa (irritation if interrupted)

Counter Roots: tatramajjhattatā (equanimity)

Micro-move: Add equanimity reply after dishes

Impersonal: *Notification appears; heat noticed, equanimity applied, timing chosen*

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Hide Seven Universals | **Hide Common Occasionals**

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Which sense door is active	What type of object is known	Material phenomena involved	Citta + 7 universals + occasionals	Ethical quality from mūla	Wise next action
cakkhu-dvāra (eye-dc	vanna (visual forms)	Car shapes, colors, m	7 universals + vitakka	Risk: dosa (anger/ave	Breathe; maintain saf

Next Micro-move

Episode Analysis: Car cuts in during commute

Door: cakkhu-dvāra (eye-door)

Object: vaṇṇa (visual forms)

Rūpa: Car shapes, colors, movement

Occasionals: vitakka (initial judgment), adhimokkha (decision how to react)

Tone Risk: dosa (anger/aversion)

Counter Roots: adosa + tatramajjhattatā (patience + equanimity)

Micro-move: Breathe; maintain safe distance; let go

Impersonal: *Movement seen; aversion arises; patience applied; safety maintained*

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cakkhu-dvāra (eye-dc	vaṇṇa (text/colors)	Screen light, text sha	7 universals + manas	Risk: lobha/uddhacca	Attention returns to r

Next Micro-move

Episode Analysis: URGENT Slack from boss during dinner

Door: cakkhu-dvāra (eye-door)

Object: vaṇṇa (text/colors)

Rūpa: Screen light, text shapes

Occasionals: manasikāra (attention grab), adhimokkha (decision point)

Tone Risk: lobha/uddhacca (grasping urgency)

Counter Roots: sati + alobha (mindfulness + non-grasping)

Micro-move: Attention returns to plating acknowledge at 7:15

Impersonal: *Text seen; urgency felt, mindfulness applied, timing wisdom chosen*

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vitakka (initial application) — Placing mind on object	**vicāra** (sustained application) — Keeping mind on object	**adhimokkha** (decision/resolve) — Making commitments
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🔬 Classification Labs Practice

A. Classroom Circuit (8-10 mins)

"From stimulusto micro-move" - Three stationrotation

B. Solo Lap (5-7 mins)

"One minute, one board" - Live episode analysis

Micro-Move Library:

Notificationduringfocusedwork
Move: Sound noted, attentionreturnsto currentline; check scheduledfor:30
Why it works: Maintainsfocus whileacknowledgingwithoutreactivity

Irritationarisingin conversation
Move: Heat felt, breathobserved, patienceapplied, listeningcontinues
Why it works: Interruptsreactivepatternwithmindfulawareness

Urgentemail duringmeal
Move: Textseen; urgencynoted, eatingcontinues, response plannedfor after
Why it works: Honors presentmoment whileplanningappropriatetiming

Pleasant distractionappears
Move: Attractionnoticed, non-graspingapplied, attentionreturnsto task
Why it works: Prevents gettingpulledaway by pleasantobjects

Stress buildingin body
Move: Tension felt, breathingspace created, equanimitycultivated
Why it works: Creates space betweenfeelingand reaction

Tone by Roots Quick Guide:

lobha (greed)
Signs: Grasping, Wantingmore, Attachment, Clinging
Examples: Must check now!, Need to respond immediately, Can't miss this
Counter: alobha (non-greed/generosity)

dosa (hatred)
Signs: Aversion, Irritation, Pushing away, Anger
Examples: This is annoying, Why now?, I hate interruptions
Counter: adosa (non-hatred/loving-kindness)

moha (delusion)
Signs: Confusion, Unclear thinking, Automaticreaction, Unawareness
Examples: Reactingwithoutthinking, Followingold patterns, Not seeing clearly
Counter: amoha (wisdom/clear understanding)

alobha (non-greed)
Signs: Generosity, Lettinggo, Non-attachment, Contentment
Examples: Can wait, Others first, Enough for now
Counter: Cultivateand maintain

adosa (non-hatred)
Signs: Patience, Kindness, Acceptance, Goodwill
Examples: Understandingresponse, Patientwaiting, Kind consideration
Counter: Cultivateand maintain

amoha (wisdom)
Signs: Clear seeing, Understanding, Appropriateresponse, Mindfulness
Examples: Seeing situationclearly, Understandingconditions, Wise timing
Counter: Cultivateand maintain

Rūpa Families Quick Reference:

paṭhavī (earthelement)
Hardness, softness, roughness, smoothness
Door: kāya-dvāra (body-door)
Examples: Chair pressure, Food texture

tejo (fireelement)
Heat, cold, warmth, coolness
Door: kāya-dvāra (body-door)
Examples: Mug warmth, Room temperature

vāyo (air element)
Movement, pressure, vibration
Door: kāya-dvāra (body-door)
Examples: Phone vibration, Air movement

vaṇṇa (visibleforms)
Colors, shapes, light, darkness
Door: cakkhu-dvāra (eye-door)
Examples: Screen colors, Text shapes

🔬 Lab Training:

Startevery episode withDoor → Object → Rūpa; thenmap Moment set and Tone by roots. Use impersonal phrasingand micro-moves to steer the next moment. Classificationbuildscalm accuracy frominbox to dinner table. Labelingtrainsimpersonal noticing whichreduces self-storyand exposes levers (sati, alobha, adosa, tatramajjhattatā)

Classification Labs Practice

A. Classroom Circuit (8-10 mins)
"From stimulusto micro-move" - Three stationrotation

B. Solo Lap (5-7 mins)
"One minute, one board" - Live episode analysis

Classroom Circuit: Three Stations

Start10-min Timer

Station Rotation (2-3 min each):

Station1: Inbox Triage
Scenario: Email subjectline + notificationping
Door hint: ear-door (ping) + eye-door (text)
Object hint: sadda + vaṇṇa
Rūpa hint: sound waves + lightpatterns
Occasionals hint: adhimokkha(decision), manasikāra(attentiongrab)
Current

Station2: Commute Merge
Scenario: Car cutsin frontof you
Door hint: eye-door
Object hint: vaṇṇa (visual forms)
Rūpa hint: car shapes, colors, movement
Occasionals hint: vitakka(initialjudgment), adhimokkha(reactiondecision)
Select

Station3: Dinner Table
Scenario: Phone buzzes whileservingfood
Door hint: body-door (vibration) or ear-door (sound)
Object hint: photthabbaor sadda
Rūpa hint: vāyo (vibration) or sound waves
Occasionals hint: manasikāra(attentionpull), adhimokkha(timingdecision)
Select

Circuit Instructions:
1. Teams rotateevery 2-3 minutesbetweenstations
2. Fill classificationboard's five columns foreach scenario
3. Speak the micro-move aloud using impersonalphrasing
4. Example: "Attentionreturnsto pan; reply afterplating"
5. Focus on precision Door → Object → Rūpa → Moment → Tone → Move

Micro-Move Library:

Notificationduringfocusedwork
Move: Sound noted, attentionreturnsto currentline, check scheduledfor:30
Why it works: Maintainsfocus whileacknowledgingwithoutreactivity

Irritationarisingin conversation
Move: Heat felt, breathobserved, patienceapplied, listeningcontinues
Why it works: Interruptsreactivepatternwithmindfulawareness

Urgentemail duringmeal
Move: Text seen; urgencynoted, eatingcontinues, response plannedfor after
Why it works: Honors presentmoment whileplanningappropriatetiming

Pleasant distractionappears
Move: Attractionoticed non-graspingapplied attentionreturnsto task
Why it works: Prevents gettingpulledaway by pleasantobjects

Stress buildingin body
Move: Tension felt, breathingspace created, equanimitycultivated
Why it works: Creates space betweenfeelingand reaction

Tone by Roots Quick Guide:

lobha (greed)
Signs: Grasping, Wantingmore, Attachment, Clinging
Examples: Must checknow!, Need to respondimmediately, Can't miss this
Counter: alobha (non-greed/generosity)

dosa (hatred)
Signs: Aversion, Irritation, Pushing away, Anger
Examples: This is annoying, Why now?, I hate interruptions
Counter: adosa (non-hatred/loving-kindness)

moha (delusion)
Signs: Confusion, Unclear thinking, Automaticreaction, Unawareness
Examples: Reactingwithoutthinking, Followingold patterns, Not seeing clearly
Counter: amoha (wisdom/clear understanding)

alobha (non-greed)
Signs: Generosity, Lettinggo, Non-attachment, Contentment
Examples: Can wait, Others first, Enough for now
Counter: Cultivateand maintain

adosa (non-hatred)
Signs: Patience, Kindness, Acceptance, Goodwill
Examples: Understandingresponse, Patientwaiting, Kind consideration
Counter: Cultivateand maintain

amoha (wisdom)
Signs: Clear seeing, Understanding, Appropriateresponse, Mindfulness
Examples: Seeing situationclearly, Understandingconditions, Wise timing
Counter: Cultivateand maintain

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Hardness, softness
roughness, smoothness
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Movement, pressure, vibration
Door: kāya-dvāra (body-door)
Examples: Phone vibration, Air movement

vaṇṇa (visible forms)
Colors, shapes, light, darkness
Door: cakkhu-dvāra (eye-door)
Examples: Screen colors, Text shapes

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Startevery episode withDoor → Object → Rūpa; thenmap Moment set and Tone by roots. Use impersonal phrasingand micro-moves to steer the next moment. Classificationbuildscalm accuracy frominbox to dinnertable. Labelingtrainsimpersonal noticing whichreduces self-storyand exposes levers (sati, alobha, adosa, tatramajjhattatā).

Classification Labs Practice

A. Classroom Circuit (8-10 mins)
"From stimulusto micro-move" - Three stationrotation

B. Solo Lap (5-7 mins)
"One minute, one board" - Live episode analysis

Solo Lap: "One minute, one board"

Start7-min Timer

Live Episode Analysis:

1. Pick a live episode happeningrightnow
2. Fill classificatiorboard quickly Door → Object → Rūpa → Momentset → Tone by roots → Micro-move
3. Completein 60-90 seconds
4. Log one sentence summary
5. Use impersonalphrasing throughout

Micro-log (60-90s):

Door:
e.g., cakkhu-dvāra (eye-door), sota-dvāra (ear-door)...

Object
e.g., vanna (visual), sadda (sound), photthabba (tactile)...

Rūpa:
e.g., screen colors, sound waves, chair pressure (pathavī)...

Universals noticed
e.g., phassa, vedanā, saññā, cetanā, manasikāra...

Occasionals
e.g., vitakka, adhimokkha, viriya, chanda...

Tone/roots
e.g., kusala with alobha+adosa, akusala with dosa, check for lobha...

Micro-move:
e.g., attention returns to task: check notification at :30...

Save Micro-log

Micro-Move Library:

Notificatiorduring focused work
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Startevery episode withDoor → Object → Rūpa; thenmap Moment set and Tone by roots. Use impersonal phrasingand micro-moves to steer the next moment. Classificatiorbuildscalm accuracy frominbox to dinner table. Labelingtrainsimpersonal noticing whichreduces self-storyand exposes levers (sati, alobha, adosa, tatramajjhattatā).

Orientation

Why This Matters

Most stress comes from **blurry** experience. The classification lab turns blur into **clear labels**: name the **door** (*dvārā*), the **object** (*ārammaṇa*), the **material** (*rūpa*) in play, the **mind-moment** (*citta*) with its **seven universals**, any **occasionals**, and the **ethical tone** (*kusala/akusala/kiriya*) by **roots** (*mūla*). Once labeled, the next choice becomes obvious. This chapter gives you ready-to-teach labs that translate work email, family chat, and dinner into Abhidhamma literacy.

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2–3

Door–Object Legality

Each door can only know its specific type of object. Understanding this prevents classification errors and builds precision in daily-life analysis.

cakkhu-dvāra (eye-door)
Legal Objects: vaṇṇa (visible forms)
Examples: Screen colors, Text shapes
Cannot Know: Sounds, Smells

sota-dvāra (ear-door)
Legal Objects: sadda (sounds)
Examples: Notification pings, Voice tones
Cannot Know: Colors, Smells

ghāna-dvāra (nose-door)
Legal Objects: gandha (smells)
Examples: Coffee aroma, Food cooking
Cannot Know: Colors, Sounds

jivhā-dvāra (tongue-door)
Legal Objects: rasa (tastes)
Examples: Sweet coffee, Bitter herbs
Cannot Know: Colors, Sounds

kāya-dvāra (body-door)
Legal Objects: phoṭṭhabba (tactile)
Examples: Chair pressure (paṭhavī), Mug warmth (tejo)
Cannot Know: Colors, Sounds

mano-dvāra (mind-door)
Legal Objects: All six objects + dhamma
Examples: Concepts, Memories
Cannot Know: Nothing - can know any object

Source: Dr Sīlānanda—Vol. 2

Moment Set Components

Every *citta* has **seven universals** and may include **occasionals**depending on the situation and ethical quality.

Seven Universals (Always Present)

phassa (contact)
Meeting of door, object, consciousness

vedanā (feeling tone)
Pleasant, painful, or neutral

saññā (recognition)
Marks and labels features

cetanā (volition)
Coordinates the mental factors

manasikāra (attention)
Turns toward the object

ekaggatā (one-pointedness)
Centers and unifies the mind

jīvitindriya (life faculty)
Sustains the mental moment

Common Occasionals (May Arise)

vitakka/vicāra
Initial/sustained application

adhimokkha
Decision/resolve

viriya
Energy/effort

chanda
Wholesome zeal

Source: Dr Mehm Tin Mon—Essence

⚠ Tone ≠ Feeling

Critical Distinction

Ethical tone (*kusala/akusala/kiriya*) is set by **roots** (*mūla*), not by *vedanā* (feeling tone). This prevents chasing pleasant feelings or avoiding unpleasant ones.

Wrong Approach
- Pleasant feeling = wholesome
- Unpleasant feeling = unwholesome
- Neutral feeling = functional

Correct Approach
- Check roots: greed/hate/delusion?
- Or non-greed/non-hate/wisdom?
- Feeling tone is seperate factor

Source: Dr Sīlānanda—Vol. 2–3

Mini Examples (Mapped)

Inbox ping at 10:03

Door: sota-dvāra (ear-door)
Object: sadda (sound)
Rūpa: Sound vibrations
Occasionals: adhimokkha (decision), viriya (energy to continue)
Tone Risk: lobha/uddhacca (grasping/restlessness)
Counter Roots: sati + adosa (mindfulness + patience)
Micro-move: Finish current line; check in 2 minutes

Dinner plating

Door: kāya-dvāra + cakkhu-dvāra (body + eye)
Object: phoṭṭhabba + vaṇṇa (tactile + visual)
Rūpa: paṭhavī (weight), tejo (heat), vaṇṇa (color)
Occasionals: chanda (zeal to serve), viriya (energy for care)
Tone Risk: lobha (rushing for self)
Counter Roots: alobha/adosa (generosity/kindness)
Micro-move: Serve others first; eat mindfully

Family chat buzz

Door: cakkhu-dvāra or sota-dvāra (eye or ear)
Object: vaṇṇa or sadda (visual or sound)
Rūpa: Light patterns or sound waves
Occasionals: vitakka (initial reaction), adhimokkha (decision to respond)
Tone Risk: dosa (irritation if interrupted)
Counter Roots: tatramajjhattatā (equanimity)
Micro-move: Add equanimity; reply after dishes

Why Labs Work

Labeling trains **impersonal** noticing ("seeing occurs… pleasant tone known… volition coordinates"), which reduces self-story and exposes levers (*sati, alobha, adosa, tatramajjhattatā*).

Personal Language
- "I'm getting angry"
- "This is making me stressed"
- "I have to respond now"

Impersonal Language
- "Heat is arising"
- "Stress patterns are forming"
- "Urgency is being felt"

Key Takeaways

1. Start every episode with **Door → Object → Rūpa**; then map **Moment set** and **Tone by roots**.
2. Use **impersonal** phrasing and **micro-moves** to steer the next moment.
3. Classification builds calm accuracy from inbox to dinner table.

Plate V1.34 — Bridge to Vibhaṅga

"From naming moments to analyzing frameworks"

Hide Daily Life Bridges | Show V1 → V2 Crosswalk

Volume 1 Core Competencies

Citta + Seven Universals

phassa, vedanā, saññā, cetanā, manasikāra, ekaggatā, jīvitindriya—present every moment

V2 Connection: Feeds khandha sort and dhātu analysis

Occasionals (6)

vitakka, vicāra, adhimokkha, viriya, pīti, chanda

V2 Connection: Identifies path factors in indriya/bojjhaṅga analysis

14 Unwholesome / 25 Beautiful

Tone by roots (mūla), not feeling

V2 Connection: Clarifies sacca 2 & 4 (cause & path)

28 Rūpas + Four Causes

kamma, citta, utu, āhāra producing material phenomena

V2 Connection: Underpins rūpa discussions in dhātu/khandha

Door–Object Law

Five physical doors → their objects; mind-door → all classes

V2 Connection: Maps to āyatana (internal-external bases)

Unconditioned Brief

Nibbāna as asaṅkhata-dhātu, object of magga/phala only

V2 Connection: Guards against mistaking calm for the unconditioned

Volume 2 Analysis Lenses

Khandha Analysis

Re-sort any episode into five aggregates

Example: Screen color = rūpakkhandha; twinge = vedanākkhandha; urge-to-click = saṅkhārakkhandha

Āyatana Analysis

Drill the 12 bases (six internal, six external)

Example: Eye-base paired with visible-object base

Dhātu Analysis

Break scene into 18 elements (door, object, consciousness triads)

Example: Ear-element + sound-element + ear-consciousness

Sacca Analysis

Map stress episodes to Four Noble Truths

Example: Craving as cause (2nd); wholesome path-factors as remedy (4th)

Indriya/Bojjhaṅga Analysis

Track which faculties/factors are strong or weak

Example: Sati weak, viriya needed; or samādhi strong, paññā developing

Magga Lens

Link micro-moves to noble path factors

Example: Pause before reply = sammā-sati; kind response = sammā-vāyāma

Daily Life Bridges

Inbox ping

V1 Analysis: Ear-door + sadda, seven universals + occasional adhimokkha, tone by roots

V2 Dhātu: Ear-base/sound-element/ear-consciousness triad

V2 Sacca: Craving to know now = 2nd truth; remedy = right effort & mindfulness (4th)

Path Factor: sammā-sati (mindful delay), sammā-vāyāma (right effort to complete current task)

Dinner tension

V1 Analysis: Body-door phoṭṭhabba + dosa risk; heat arising in moment

V2 Khandha: Pain in rūpa, aversive feeling in vedanā, intention in saṅkhāra

V2 Indriya: Grow sati and viriya to balance; cultivate patience faculty

Path Factor: sammā-sati (noting heat), sammā-vāyāma (applying patience)

Meeting pop-up + errand memory

V1 Analysis: Eye-door vaṇṇa + mind-door dhamma; multiple occasionals active

V2 Khandha: Visual in rūpa, recognition in saññā, planning in saṅkhāra

V2 Sacca: Craving to multitask (2nd); path of focused attention (4th)

Path Factor: sammā-sati (staying present), sammā-samādhi (one-pointed attention)

Bridge Training:

V1 gave you naming power; V2 will give you analysis lenses. Carry forward seven universals, door–object law, tone by roots, and rūpa detail. Readiness = labeling fast, mapping cleanly to khandha/āyatana/dhātu/sacca, then acting via path factors.

Plate V1.34 — Bridge to Vibhaṅga

"From naming moments to analyzing frameworks"

Hide Daily Life Bridges | Hide V1 → V2 Crosswalk

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phassa, vedanā, saññā, cetanā, manasikāra ekaggatā jīvitindriya—present every moment
V2 Connection: Feeds khandha sort and dhātu analysis

Occasionals (6)
vitakka vicāra, adhimokkha viriya pīti, chanda
V2 Connection: Identifies path factors in indriya/bojjhaṅga analysis

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Tone by roots (mūla), not feeling
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kamma, citta utu, āhāra producing material phenomena
V2 Connection: Underpins rūpa discussions in dhātu khandha

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Drill the 12 bases (six internal six external)
Example: Eye-base paired with visible-object base

Dhātu Analysis
Break scene into 18 elements (door, object, consciousness triads)
Example: Ear-element + sound-element + ear-consciousness

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Map stress episodes to Four Noble Truths
Example: Craving as cause (2nd); wholesome path factors as remedy (4th)

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Track which faculties/factors are strong or weak
Example: Sati weak, viriya needed; or samādhi strong, paññā developing

Magga Lens
Link micro-moves to noble path factors
Example: Pause before reply = sammā-sati; kind response = sammā-vāyāma

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V2 Sacca: Craving to multitask (2nd); path of focused attention (4th)
Path Factor: sammā-sati (staying present), sammā-samādhi (one-pointed attention)

V1 → V2 Crosswalk Table

V1 Competency	V2 Lens	Sample Question	Classroom Cue
Door–Object literacy	Āyatana (12 bases)	*Which internal base pairs with sound?*	Map every door to its base pair
Seven universals recognition	Khandha + Dhātu sorting	*Which aggregate contains vedanā?*	Sort universals into aggregates quickly
Tone by roots	Sacca analysis (cause & path)	*How does dosa relate to 2nd Noble Truth?*	Roots → truths → path factors
28 rūpas felt detail	Dhātu/Khandha material analysis	*Which dhātu includes tangible qualities?*	Rūpa families feed element analysis
Occasionals (task startup)	Indriya/Path factor identification	*How does viriya support sammā-vāyāma?*	Occasionals → path skills mapping
Nibbāna intro (unconditioned)	Advanced path/fruition analysis	*Why can't jhāna be mistaken for Nibbāna?*	Conditioned vs unconditioned precision

Bridge Training:
V1 gave you naming power; V2 will give you analysis lenses. Carry forward seven universals, door–object law, tone by roots, and rūpa detail.
Readiness = labeling fast, mapping cleanly to khandha/āyatana/dhātu/sacca, then acting via path factors.

🎓 V1 → V2 Readiness Practice

A. Classroom (6-8 mins)

"One scene, three lenses" - Khandha, Āyatana, Dhātu

B. Solo (5-7 mins)

"Truth-map a micro-stress" - Sacca analysis

V2 Readiness Criteria:

Seven Universals Speed
Test: Name all seven in any episode within 10 seconds
Common Gap: Forgetting jīvitindriya or ekaggatā
Drill: 3-minute daily naming practice with random episodes

Door–Object Legality
Test: Never confuse which door can know which object
Common Gap: Thinking body-door can know sounds
Drill: Daily door-object matching with correction feedback

Tone by Roots
Test: Distinguish ethical tone from vedanā in daily episodes
Common Gap: Assuming pleasant feeling = wholesome
Drill: Root-checking practice "What mūla is active right now?"

Rūpa Literacy
Test: Name rūpa family for common sensations
Common Gap: Not recognizing tejo (heat) vs paṭhavī (pressure)
Drill: Sensory scanning with rūpa family labeling

Occasionals Recognition
Test: Identify which occasionals arise in task startup
Common Gap: Missing chanda (zeal) vs adhimokkha (decision)
Drill: Task initiation analysis with occasional mapping

Micro-moves Practice
Test: Generate path-aligned micro-moves spontaneously
Common Gap: Reactive moves instead of skillful responses
Drill: Impersonal phrasing with path factor identification

Khandha Sorting Examples:

Phone notification during work
Rūpa: Screen light, sound waves
Saññā: Recognition of notification type, sender
Viññāṇa: Eye-consciousness, ear-consciousness, mind-consciousness
Vedanā: Pleasant (curiosity) or unpleasant (interruption)
Saṅkhāra: Intention to check, decision to wait, energy mobilization

Warm coffee cup in hands
Rūpa: Heat (tejo), weight (paṭhavī), cup shape
Saññā: Recognition as "coffee" "warmth" "comfort"
Viññāṇa: Body-consciousness, mind-consciousness
Vedanā: Pleasant warmth sensation
Saṅkhāra: Appreciation, intention to drink, contentment

Irritation during conversation
Rūpa: Voice sound waves, facial expressions
Saññā: Recognition of criticism, judgment labels
Viññāṇa: Ear-consciousness, eye-consciousness, mind-consciousness
Vedanā: Unpleasant feeling from disagreement
Saṅkhāra: Aversion, intention to defend, heat/tension

18 Dhātu Triads Quick Reference:

cakkhu (eye) + vaṇṇa (visible) + cakkhu-viññāṇa
sota (ear) + sadda (sound) + sota-viññāṇa
ghāna (nose) + gandha (smell) + ghāna-viññāṇa
jivhā (tongue) + rasa (taste) + jivhā-viññāṇa
kāya (body) + photthabba (tactile) + kāya-viññāṇa
mano (mind) + dhamma (mental) + mano-viññāṇa

Path Factors in Daily Life:

sammā-sati (right mindfulness)
Daily: Noting heat before reacting
Micro-move: Pause and observe what's arising
V1 Foundation: Seven universals recognition

sammā-vāyāma (right effort)
Daily: Completing current task before checking notifications
Micro-move: Apply energy to wholesome completion
V1 Foundation: Occasionals recognition (viriya)

sammā-samādhi (right concentration)
Daily: One-pointed attention during conversations
Micro-move: Return attention when it wanders
V1 Foundation: Ekaggatā (one-pointedness) awareness

sammā-diṭṭhi (right view)
Daily: Seeing stress as conditioned, not personal
Micro-move: Apply impersonal analysis to episodes
V1 Foundation: Door-object law + tone by roots

🎓 Readiness Check:

V1 gave you naming power; V2 will give you analysis lenses. Carry forward seven universals, door–object law, tone by roots, and rūpa detail. Readiness = labeling fast, mapping cleanly to khandha/āyatana/dhātu/sacca, then acting via path factors. Practice the bridge until V1 skills flow automatically into V2 frameworks.

🎓 V1 → V2 Readiness Practice

A. Classroom (6-8 mins)
"One scene, three lenses" - Khandha, Āyatana, Dhātu

B. Solo (5-7 mins)
"Truth-map a micro-stress" - Sacca analysis

Classroom : "One scene, three lenses"

Start 8-min Timer

Three Lens Analysis :

Lens 1 : Khandha Sort — Current
Scenario: Phone buzz while cooking
Instructions : Sort into five aggregates rūpa, vedanā, saññā, saṅkhārā, viññāṇa
Hints: Sound = rūpa; feeling tone = vedanā; recognition = saññā; intention = saṅkhāra

Lens 2: Āyatana Mapping — Select
Scenario: Phone buzz while cooking
Instructions : Identify internal and external bases involved
Hints: Ear-base + sound-base; eye-base + visible-base (if looking)

Lens 3: Dhātu Triads — Select
Scenario: Phone buzz while cooking
Instructions : Break into door/object/consciousness elements
Hints: Ear-element + sound-element + ear-consciousness

Practice Instructions :
1. Teacher shows 5-second scenario (phone buzz while cooking)
2. Teams fill V1 board (Door–Object–Moment–Tone)
3. Apply first lens (khandha sort) - 30 seconds
4. Apply second lens (āyatana mapping) - 30 seconds
5. Apply third lens (dhātu triads) - 30 seconds
6. Read analysis aloud in impersonal language

V2 Readiness Criteria:

Seven Universals Speed
Test: Name all seven in any episode within 10 seconds
Common Gap: Forgetting jīvitindriya or ekaggatā
Drill: 3-minute daily naming practice with random episodes

Door–Object Legality
Test: Never confuse which door can know which object
Common Gap: Thinking body-door can know sounds
Drill: Daily door-object matching with correction feedback

Tone by Roots
Test: Distinguish ethical tone from vedanā in daily episodes
Common Gap: Assuming pleasant feeling = wholesome
Drill: Root-checking practice "What mūla is active right now?"

Rūpa Literacy
Test: Name rūpa family for common sensations
Common Gap: Not recognizing tejo (heat) vs paṭhavī (pressure)
Drill: Sensory scanning with rūpa family labeling

Occasionals Recognition
Test: Identify which occasionals arise in task startup
Common Gap: Missing chanda (zeal) vs adhimokkha (decision)
Drill: Task initiation analysis with occasional mapping

Micro-moves Practice
Test: Generate path-aligned micro-moves spontaneously
Common Gap: Reactive moves instead of skillful responses
Drill: Impersonal phrasing with path factor identification

Khandha Sorting Examples:

Phone notification during work
Rūpa: Screen light, sound waves
Saññā: Recognition of notification type, sender
Viññāṇa: Eye-consciousness, ear-consciousness, mind-consciousness
Vedanā: Pleasant (curiosity) or unpleasant (interruption)
Saṅkhāra: Intention to check, decision to wait, energy mobilization

Warm coffee cup in hands
Rūpa: Heat (tejo), weight (paṭhavī), cup shape
Saññā: Recognition as "coffee," "warmth," "comfort"
Viññāṇa: Body-consciousness, mind-consciousness
Vedanā: Pleasant warmth sensation
Saṅkhāra: Appreciation, intention to drink, contentment

Irritation during conversation
Rūpa: Voice sound waves, facial expressions
Saññā: Recognition of criticism, judgment labels
Viññāṇa: Ear-consciousness, eye-consciousness, mind-consciousness
Vedanā: Unpleasant feeling from disagreement
Saṅkhāra: Aversion, intention to defend, heat/tension

18 Dhātu Triads Quick Reference:

cakkhu (eye) + vaṇṇa (visible) + cakkhu-viññāṇa	sota (ear) + sadda (sound) + sota-viññāṇa
ghāna (nose) + gandha (smell) + ghāna-viññāṇa	jivhā (tongue) + rasa (taste) + jivhā-viññāṇa
kāya (body) + photthabba (tactile) + kāya-viññāṇa	mano (mind) + dhamma (mental) + mano-viññāṇa

Path Factors in Daily Life:

sammā-sati (right mindfulness)
Daily: Noting heat before reacting
Micro-move: Pause and observe what's arising
V1 Foundation: Seven universals recognition

sammā-vāyāma (right effort)
Daily: Completing current task before checking notifications
Micro-move: Apply energy to wholesome completion
V1 Foundation: Occasionals recognition (viriya)

sammā-samādhi (right concentration)
Daily: One-pointed attention during conversations
Micro-move: Return attention when it wanders
V1 Foundation: Ekaggatā (one-pointedness) awareness

sammā-diṭṭhi (right view)
Daily: Seeing stress as conditioned, not personal
Micro-move: Apply impersonal analysis to episodes
V1 Foundation: Door-object law + tone by roots

🎓 Readiness Check:
V1 gave you naming power; V2 will give you analysis lenses. Carry forward seven universals, door–object law, tone by roots, and rūpa detail. Readiness = labeling fast, mapping cleanly to khandha/āyatana/dhātu/sacca, then acting via path factors. Practice the bridge until V1 skills flow automatically into V2 frameworks.

🎓 V1 →V2 Readiness Practice

A. Classroom (6-8 mins)
"One scene, three lenses" - Khandha, Āyatana, Dhātu

B. Solo (5-7 mins)
"Truth-map a micro-stress" - Sacca analysis

Solo: "Truth-map a micro-stress"

Start 7-min Timer

Sacca Analysis Process:

1. Pick a live niggle (late reply, interruption, deadline pressure)
2. Complete V1 labeling (door, object, moment set, tone by roots)
3. Map to Four Noble Truths
   - 1st Truth: Stress/suffering seen clearly
   - 2nd Truth: Craving/attachment identified
   - 3rd Truth: Possibility of release noted
   - 4th Truth: Path step chosen (sammā-sati, sammā-vāyāma, etc.)
4. Write one-line path action

Micro-log (60-90s):

Episode:
e.g., late reply stress, meeting interruption...

V1 labels
Door/Object, moment set noticed, tone/roots...

V2 lens used:
khandha/āyatana/dhātu/sacca analysis applied...

Path factor emphasized
sammā-sati, sammā-vāyāma, sammā-samādhi...

Next move:
Pause + kind reply, complete task first, apply patience...

Save Micro-log

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Door–Object Legality
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Common Gap: Assuming pleasant feeling = wholesome
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📝 V1 → V2 Readiness Assessment Pack

True/False (10)
V1 core competencies and V2 readiness

Fill-in-the-Blanks (6)
Seven universals and V2 lenses

Matching (10)
V1 competency → V2 lens usage

Short Answer (2)
Multi-lens analysis and tone precision

Scenario Case (1)
Meeting + pop-up + idea analysis

Micro-log (1)
V1 → V2 bridge documentation

Quick Quiz (5)
Rapid V1 foundation check

Reflection Ticket (1)
V1 skill gap identification

🎓 V2 Readiness Indicator:

Ready for Volume 2 if you can:

- Name seven universals in any episode within 10 seconds
- Never confuse door-object legality
- Distinguish tone from vedanā consistently
- Identify rūpa families for common sensations
- Generate path-aligned micro-moves spontaneously
- Score 80%+ on V1 assessments

🎯 Orientation

Why This Matters

Volume 1 trained fluent basics: one *citta* per moment, the **seven universals**, occasionals, the **28 *rūpas***, **door–object** legality, ethical **tone by roots**, and clean labeling in daily life. Volume 2 (*Vibhaṅga*) will **analyze** the same territory by frameworks—*khandha, āyatana, dhātu, sacca, indriya*—and demand speed and precision. This capstone consolidates V1 skills and sets clear entry criteria so learners hit Vol. 2 with confidence.

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2–3

✅ V1 Core You Must Own

Citta + Seven Universals

phassa, vedanā, saññā, cetanā, manasikāra, ekaggatā, jīvitindriya—present every moment

V2 Connection: Feeds khandha sort and dhātu analysis

Mastery: *Can name all seven in any episode within 10 seconds*

Occasionals (6)

vitakka, vicāra, adhimokkha, viriya, pīti, chanda

V2 Connection: Identifies path factors in indriya/bojjhaṅga analysis

Mastery: *Recognizes which occasionals arise in task start-up*

14 Unwholesome / 25 Beautiful

Tone by roots (mūla), not feeling

V2 Connection: Clarifies sacca 2 & 4 (cause & path)

Mastery: *Distinguishes tone from vedanā in daily episodes*

28 Rūpas + Four Causes

kamma, citta, utu, āhāra producing material phenomena

V2 Connection: Underpins rūpa discussions in dhātu/khandha

Mastery: *Names rūpa family for common sensations (warm=tejo)*

Door–Object Law

Five physical doors → their objects; mind-door → all classes

V2 Connection: Maps to āyatana (internal–external bases)

Mastery: *Never confuses which door can know which object*

Unconditioned Brief

Nibbāna as asaṅkhata-dhātu, object of magga/phala only

V2 Connection: Guards against mistaking calm for the unconditioned

Mastery: *Distinguishes conditioned quiet from unconditioned reality*

Source: Dr Sīlānanda—Vol. 2; Dr Mehm Tin Mon—Essence

🔍 How V2 Will Use This

Khandha Analysis

Re-sort any episode into five aggregates

Example: *Screen color = rūpakkhandha; twinge = vedanākkhandha; urge-to-click = saṅkhārakkhandha*

Āyatana Analysis

Drill the 12 bases (six internal, six external)

Example: *Eye-base paired with visible-object base*

Dhātu Analysis

Break scene into 18 elements (door, object, consciousness triads)

Example: *Ear-element + sound-element + ear-consciousness*

Sacca Analysis

Map stress episodes to Four Noble Truths

Example: *Craving as cause (2nd); wholesome path-factors as remedy (4th)*

Indriya/Bojjhaṅga Analysis

Track which faculties/factors are strong or weak

Example: *Sati weak, viriya needed; or samādhi strong, paññā developing*

Magga Lens

Link micro-moves to noble path factors

Example: *Pause before reply = sammā-sati; kind response = sammā-vāyāma*

🌉 Daily-life Bridge (Explicit Mapping)

Inbox ping

V1 Analysis: Ear-door + sadda, seven universals + occasional adhimokkha; tone by roots

V2 (Dhātu): Ear-base/sound-element/ear-consciousness triad

V2 (Sacca): Craving to know now = 2nd truth; remedy = right effort & mindfulness (4th)

Path Factor: sammā-sati (mindful delay), sammā-vāyāma (right effort to complete current task)

Dinner tension

V1 Analysis: Body-door phoṭṭhabba + dosa risk; heat arising in moment

V2 (Khandha): Pain in rūpa, aversive feeling in vedanā, intention in saṅkhāra

V2 (Indriya): Grow sati and viriya to balance; cultivate patience faculty

Path Factor: sammā-sati (noting heat), sammā-vāyāma (applying patience)

Meeting pop-up + errand memory

V1 Analysis: Eye-door vaṇṇa + mind-door dhamma; multiple occasionals active

V2 (Khandha): Visual in rūpa, recognition in saññā, planning in saṅkhāra

V2 (Sacca): Craving to multitask (2nd); path of focused attention (4th)

Path Factor: sammā-sati (staying present), sammā-samādhi (one-pointed attention)

🚦 Readiness Criteria

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Test: Name all seven in any episode within 10 seconds
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Micro-moves Practice

Test: Generate path-aligned micro-moves spontaneously
Common Gap: Reactive moves instead of skillful responses
Drill: Impersonal phrasing with path factor identification

💡 Key Takeaways

1. V1 gave you **naming power**; V2 will give you **analysis lenses**.
2. Carry forward: seven universals, door–object law, tone by roots, and rūpa detail.
3. Readiness = labeling fast, mapping cleanly to **khandha/āyatana/dhātu/sacca**, then acting via path factors.

🔮 Volume 2 Preview

Coming Next

Vibhaṅga (Analysis) will take the same daily episodes and analyze them through systematic frameworks. You'll learn to rapidly sort any experience into aggregates, bases, elements, truths, and faculties—building analytical precision that supports both insight practice and teaching clarity.

Khandha Mastery
Sort any episode into five aggregates instantly

Dhātu Precision
Map 18 elements in complex scenarios

Sacca Application
Apply Four Noble Truths to daily stress

Orientation

Why This Matters

Most stress comes from **blurry** experience. The classification lab turns blur into **clear labels**: name the **door** (*dvārā*), the **object** (*ārammaṇa*), the **material** (*rūpa*) in play, the **mind-moment** (*citta*) with its **seven universals**, any **occasionals**, and the **ethical tone** (*kusala/akusala/kiriya*) by **roots** (*mūla*). Once labeled, the next choice becomes obvious. This chapter gives you ready-to-teach labs that translate work email, family chat, and dinner into Abhidhamma literacy.

Sources: AshinJanakabhivamsa-ADL; Dr Mehm Tin Mon—Essence; Dr Sīlānanda—Vol. 2–3

Door–Object Legality

Each door can only know its specific type of object. Understanding this prevents classification errors and builds precision in daily-life analysis.

cakkhu-dvāra (eye-door)
Legal Objects: vaṇṇa (visible forms)
Examples: Screen colors, Text shapes
Cannot Know: Sounds, Smells

sota-dvāra (ear-door)
Legal Objects: sadda (sounds)
Examples: Notification pings, Voice tones
Cannot Know: Colors, Smells

ghāna-dvāra (nose-door)
Legal Objects: gandha (smells)
Examples: Coffee aroma, Food cooking
Cannot Know: Colors, Sounds

jivhā-dvāra (tongue-door)
Legal Objects: rasa (tastes)
Examples: Sweet coffee, Bitter herbs
Cannot Know: Colors, Sounds

kāya-dvāra (body-door)
Legal Objects: phoṭṭhabba (tactile)
Examples: Chair pressure (paṭhavī), Mug warmth (tejo)
Cannot Know: Colors, Sounds

mano-dvāra (mind-door)
Legal Objects: All six objects + dhamma
Examples: Concepts, Memories
Cannot Know: Nothing - can know any object

Source: Dr Sīlānanda—Vol. 2

Moment Set Components

Every *citta* has **seven universals** and may include **occasionals** depending on the situation and ethical quality.

Seven Universals (Always Present)

phassa (contact)
Meeting of door, object, consciousness

vedanā (feeling tone)
Pleasant, painful, or neutral

saññā (recognition)
Marks and labels features

cetanā (volition)
Coordinates the mental factors

manasikāra (attention)
Turns toward the object

ekaggatā (one-pointedness)
Centers and unifies the mind

jīvitindriya (life faculty)
Sustains the mental moment

Common Occasionals (May Arise)

vitakka/vicāra
Initial/sustained application

adhimokkha
Decision/resolve

viriya
Energy/effort

chanda
Wholesome zeal

Source: Dr Mehm Tin Mon—Essence

Tone ≠ Feeling

Critical Distinction

Ethical tone (*kusala/akusala/kiriya*) is set by **roots** (*mūla*), not by *vedanā* (feeling tone). This prevents chasing pleasant feelings or avoiding unpleasant ones.

Wrong Approach
- Pleasant feeling = wholesome
- Unpleasant feeling = unwholesome
- Neutral feeling = functional

Correct Approach
- Check roots: greed/hate/delusion?
- Or non-greed/non-hate/wisdom?
- Feeling tone is separate factor

Source: Dr Sīlānanda—Vol. 2–3

Mini Examples (Mapped)

Inbox ping at 10:03

Door: sota-dvāra (ear-door)
Object: sadda (sound)
Rūpa: Sound vibrations
Occasionals: adhimokkha (decision), viriya (energy to continue)
Tone Risk: lobha/uddhacca (grasping/restlessness)
Counter Roots: sati + adosa (mindfulness + patience)
Micro-move: Finish current line; check in 2 minutes

Dinner plating

Door: kāya-dvāra + cakkhu-dvāra (body + eye)
Object: phoṭṭhabba + vaṇṇa (tactile + visual)
Rūpa: paṭhavī (weight), tejo (heat), vaṇṇa (color)
Occasionals: chanda (zeal to serve), viriya (energy for care)
Tone Risk: lobha (rushing for self)
Counter Roots: alobha/adosa (generosity/kindness)
Micro-move: Serve others first; eat mindfully

Family chat buzz

Door: cakkhu-dvāra or sota-dvāra (eye or ear)
Object: vaṇṇa or sadda (visual or sound)
Rūpa: Light patterns or sound waves
Occasionals: vitakka (initial reaction), adhimokkha (decision to respond)
Tone Risk: dosa (irritation if interrupted)
Counter Roots: tatramajjhattatā (equanimity)
Micro-move: Add equanimity; reply after dishes

Why Labs Work

Labeling trains **impersonal** noticing ("seeing occurs… pleasant tone known… volition coordinates"), which reduces self-story and exposes levers (*sati, alobha, adosa, tatramajjhattatā*).

Personal Language
- "I'm getting angry"
- "This is making me stressed"
- "I have to respond now"

Impersonal Language
- "Heat is arising"
- "Stress patterns are forming"
- "Urgency is being felt"

Key Takeaways

1. Start every episode with **Door → Object → Rūpa**; then map **Moment set** and **Tone by roots**.
2. Use **impersonal** phrasing and **micro-moves** to steer the next moment.
3. Classification builds calm accuracy from inbox to dinner table.

Table V1.1 — Universal Cetasikas (sabba-citta-sādhāraṇa)

Pāli term	Core function (plain English)	Modern daily-life example
phassa (Contact)	Brings mind, sense-door, and object into "meeting"; the touchpoint that starts an episode of knowing.	A Slack icon appears → eye-door meets the colored badge; the "meeting" registers as contact.
vedanā (Feeling-tone)	Affective tone of the moment: pleasant, painful, or neutral; conditions craving if unwise.	Seeing "1 new message" feels slightly pleasant (subtle *somanassa*), nudging you to click.
saññā (Perception/marking)	Recognizes and tags features; lays down "markers" for memory and recognition.	You instantly recognize the sender's avatar and label it "team lead."
cetanā (Volition/urge)	Coordinates and steers associated factors toward an object; the "doing" in the mind.	The urge forms: "Open it now," and your finger moves toward the trackpad.
ekaggatā (One-pointedness)	Collects and holds attention on the object; unifies the moment on one target.	For a second you're fully locked on the notification—everything else fades out.
jīvitindriya (nāma-jīvitindriya) (Life faculty—mental)	Sustains the life of that mind-moment and its factors while it lasts.	The tiny span of awareness is kept "alive" long enough for noticing to occur.
manasikāra (Attention/turning-toward)	Aims the mind at the object; "faces" the target so other factors can engage.	Your attention swivels from your document to the ping; the mind turns toward it.

Table V1.2 — Ethical Tone by Roots (mūla)

Ethical tone (Pāli)	Roots active (Pāli)	Common signs in daily life
Wholesome (*kusala*)	Non-greed (*alobha*), non-hate (*adosa*), non-delusion (*amoha*)	Ease in body; willingness to share time/info; patient replies; reality-checking before acting; "I can let this wait"; soft eyes, steady breath; curiosity over certainty (e.g., you pause before clicking a tempting link and choose to finish your task).
Unwholesome — Greed-flavor (*lobha-mūla*)	Greed (*lobha*) + usually delusion (*moha*)	"Sticky" wanting; FOMO; compulsive refreshing/scrolling; possessive language ("mine," "I deserve"); rationalizing indulgence; micro-rushing (e.g., jumping to sales emails mid-work).
Unwholesome — Hate-flavor (*dosa-mūla*)	Hate/aversion (*dosa*) + usually delusion (*moha*)	Tight jaw/heat; fault-finding; sharp tone in chat; urge to push away/retort; revenge-planning; doom-scrolling with irritation (e.g., snapping at a colleague's DM).
Unwholesome — Delusion-flavor (*moha-mūla*)	Delusion (*moha*) alone (or dominant)	Foggy/apathy; autopilot clicks; confusion dressed as confidence; vague anxiety; "I don't know why I'm here" tab-hopping; forgetting the goal of the moment.
Functional (*kiriyā*) — Arahant-only	Non-greed, non-hate, non-delusion operate without karmic charge (not *kusala*/*akusala*)	Efficient, even-toned action free of "I/me/mine"; helpfulness without pride; no after-taste of wanting or pushing (e.g., answering a request precisely, then releasing it, no stickiness).

(Teacher's note) Ethical coloring of "resultant" moments (*vipāka*)	Roots may be absent (*ahetuka*) or present in beautiful resultants; tone comes from causes already seeded	Sense-door seeing/hearing, etc., can be ethically neutral as mere results; the next volitional turn gives the tone (watch the hinge between result → new cause in practice).

Table V1.3 — Door → Object → Likely Factors

Door (*dvāra*)	**Typical object (*ārammaṇa*)**	**Notes: likely prominent factors (watch-fors)**
Eye-door (*cakkhu-dvāra*)	Visible form (*rūpārammaṇa*): color, shape, motion, brightness	Universal set always present (*phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra*). Often: *vitakka/vicāra* (scanning), *chanda* (interest), *pīti* (if attractive), or *dosa* shades (if aversive). Daily cue: scrolling thumbnails → note "pleasant tone → wanting to click."
Ear-door (*sota-dvāra*)	Sound (*saddārammaṇa*): speech, ping/alerts, traffic	Likely: *sati* (quick orient), *vitakka* (parsing words), *pīti* (liked music), *dosa* (harsh criticism), *kukkucca* (after sharp reply). Classroom drill: Slack ping → name door, name tone, note *cetanā* "open or stay."
Nose-door (*ghāna-dvāra*)	Odor (*gandhārammaṇa*): food, perfume, smoke	Likely: *chanda*/*lobha* (pleasant smells), *dosa* (stench), *sati* weak unless trained. Kitchen cue: aroma → *taṇhā* tug; watch *manasikāra* turning toward it.
Tongue-door (*jivhā-dvāra*)	Taste (*rasārammaṇa*): sweet, sour, bitter, savory	Likely: *lobha* (second bite impulse), *amoha* (mindfulness can reframe), *hiri/ottappa* (restraint in meetings), or *dosa* (spoiled food). Lunch cue: pause between bites; label tone → watch urge.
Body-door (*kāya-dvāra*)	Tangible (*phoṭṭhabbārammaṇa*): hardness/softness, temperature, motion/pressure	Likely: *domanassa* with pain → *dosa* shades; or *somanassa* with comfort → *lobha* cling. Posture lab: discomfort arises → see link 6 (*phassa*) → 7 (*vedanā*) before reaction; note *viriya* applied.
Mind-door (*mano-dvāra*)	Ideas/thoughts, past/future images, signs & concepts; subtle objects incl. other *nāma-rūpa* and *nibbāna* as object	Likely: fast chains with *vitakka/vicāra* (storying), *adhimokkha* (snap decisions), *māna/diṭṭhi* risks (selfing/views), or *saddhā/sati/paññā* in practice. Work cue: rumination after email → label "mind-door thought," check tone → track *cetanā* choice.

Table V1.4 — Key Terms Quick-Gloss

Pāli	***English***	***Classroom cue (how to use it live)***
citta	*consciousness / a mind-moment*	*"Name the moment: what's the mind on right now?"*
cetasika	*mental factor*	*"List 2–3 factors you can spot (e.g., attention, feeling)."*
rūpa	*material form*	*"Is this known through body/eye/ear? Then mark as rūpa."*

ārammaṇa	*object of mind*	*“State the object in 3 words: ‘red dot,’ ‘ping sound.’”*
dvāra	*sense-door*	*“Name the door first: eye, ear, nose, tongue, body, mind.”*
phassa	*contact (meeting)*	*“Say ‘meet’ when door + object + knowing come together.”*
vedanā	*feeling-tone*	*“Tag the tone: pleasant / painful / neutral—one word.”*
saññā	*perception, marking*	*“What label just appeared? Say it once, then let it go.”*
cetanā	*volition, intention*	*“What wants to happen next? Note ‘intend to click’.”*
manasikāra	*attention, turning-toward*	*“Where did attention aim? Point with a finger/eyes.”*
ekaggatā	*one-pointedness*	*“Is focus collected on one target? If yes, say ‘one-point’.”*
vitakka	*initial application*	*“Notice the first ‘placing’ of attention—say ‘place’.”*
vicāra	*sustained application*	*“Notice the ‘rubbing’/sustaining—say ‘rub’.”*
sati	*mindfulness*	*“Keep facts only: door-meet-tone; avoid story.”*
paññā	*wisdom, discernment*	*“State the law: ‘feeling can condition craving if unwise.’”*
chanda	*wholesome desire to do*	*“If the urge is for skillful action, tag ‘chanda’.”*
viriya	*energy, effort*	*“Name the effort you add: ‘re-focus on document’.”*
pīti	*joy, zest*	*“If uplift is present, say ‘gladness’—watch craving risk.”*
upekkhā	*equanimity*	*“Balanced tone? Say ‘even’ and keep observing.”*
taṇhā	*craving*	*“Feel the pull? Say ‘wanting’—don’t act yet.”*
upādāna	*clinging*	*“Has wanting hardened into ‘must’? Say ‘grasping’.”*
bhava	*becoming / active process*	*“What role is forming (scroller, debater, helper)?”*

jāti	*birth (appearance)*	*“Name the fresh ‘I am now…’ that just appeared.”*
jarāmaraṇa	*aging-and-death (breakdown)*	*“See the fade/after-taste: say ‘passing’.”*
kilesa	*defilement (greed/hate/delusion)*	*“Name the flavor: sticky / pushing / foggy.”*
kamma	*intentional action*	*“This choice has weight—say ‘kamma’ before doing.”*
vipāka	*result of past causes*	*“Just a result? Label ‘resultant’ and don’t blame.”*
saḷāyatana	*six sense bases*	*“Open the map: 6 doors—pick which one is live.”*
nāma-rūpa	*mentality-materiality*	*“Split the episode: which parts are nāma, which rūpa?”*
viññāṇa	*consciousness (by door)*	*“Which knowing arose? eye-/ear-/mind-consciousness?”*
avijjā	*ignorance*	*“When confused, say ‘not-knowing’—return to facts.”*
nibbāna	*the unconditioned*	*“Remember: known by mind-door; not a thing to crave.”*

Teacher tip: Keep cues verbal, brief, and impersonal (no “I/me”). Rotate three anchors in drills: ***door → meet (phassa) → tone (vedanā)****, then watch for* ***C2*** *(tone → taṇhā) before it hardens into upādāna.*

Table V1.5 — Full 52 *Cetasikas* (mental factors)

Format: **name | core function | “use this when…”** (concise 2-line teaching cue)

A) 7 Universal (*sabba-citta-sādhāraṇa*)

1. *phassa* — contact/meeting | Use when naming door→object→“meet”; anchor the episode before stories.
2. *vedanā* — feeling-tone | Use when tagging pleasant/painful/neutral; watch hinge toward *taṇhā*.
3. *saññā* — perception/marking | Use when labeling “what this is” once; then release the tag.
4. *cetanā* — volition/intending | Use when a choice is forming; say the intend (“reply / ignore”) before acting.
5. *ekaggatā* — one-pointedness | Use to gather scattered attention on one target; stabilize the moment.
6. *jīvitindriya (nāma)* — life-faculty | Use as a reminder the moment is brief; keep it alive just long enough to know.
7. *manasikāra* — attention/turning-toward | Use first: “aim” the mind; name the door you’re facing.

B) 6 Occasionals (*pakiṇṇaka*)

8. *vitakka* — initial application (placing) | Use for first “putting on” the object (e.g., the ping); say “place.”
9. *vicāra* — sustained application (rubbing) | Use for gentle “rubbing”/re-touching; say “stay with it.”
10. *adhimokkha* — decision/resolve | Use when you commit (“finish draft now”); name the resolve.
11. *viriya* — energy/effort | Use to re-engage skillfully (“return to doc”); small, repeatable pulses.
12. *pīti* — zest/joy | Use when uplift appears; enjoy lightly, watch pull toward grasping.
13. *chanda* — wholesome desire to do | Use to lean into what’s skillful (study, help); distinguish from *lobha*.

C) 14 Unwholesome (*akusala*)

14. *lobha* — greed/attachment | Use to spot stickiness (“I must have it”); soften via *alobha* + pause.
15. *diṭṭhi* — wrong view | Use when opinions harden (“I’m right”); label “view,” check the data.
16. *māna* — conceit/comparing | Use when up/down comparisons arise; return to impersonal facts.
17. *dosa* — hate/aversion | Use at irritation spike; widen the frame, relax the body, don’t send yet.
18. *issā* — envy/jealousy | Use when others’ success stings; reframe as inspiration; practice *muditā*.
19. *macchariya* — stinginess | Use when hoarding time/credit; open palm—share one small thing.
20. *kukkucca* — worry over past | Use when replaying mistakes; take one repair step, then drop rumination.
21. *thīna* — sloth | Use at heaviness/“can’t start”; micro-start: 60-second task, stand up, breathe.
22. *middha* — torpor | Use at drowsy fog; posture reset, light, splash water; short breaks > force.
23. *ahirika* — shamelessness | Use when you “don’t mind” doing unskillful things; recall values/impact.
24. *anottappa* — fearlessness of wrong | Use when “no consequences” thinking appears; name cost clearly.
25. *uddhacca* — restlessness | Use at tab-hopping; single-tab rule; 30-sec breathe & refocus.
26. *moha* — delusion/confusion | Use at not-knowing; state what’s certain (door/meet/tone); ask for facts.
27. *vicikicchā* — skeptical doubt | Use at looped second-guessing; define next test/step; act, review.

D) 19 Beautiful (*sobhana*)

(Wholesome/beautiful factors that refine, balance, and brighten the mind.)

— **D1. Beautiful “universals” (present in all beautiful cittas)**

28. *alobha* — non-greed (letting go) | Use to release clutching; “enough for now”—move on.
29. *adosa* — non-hate (kindness) | Use to soften edges; speak gently; assume good intent first.
30. *hiri* — moral shame (self-respect) | Use when tempted; “beneath my standard”—step back.
31. *ottappa* — moral dread (wise caution) | Use to foresee harm; choose the safer, harmless route.

32. *saddhā* — confidence/faith | Use to begin hard tasks; remember why this course matters.
33. *sati* — mindfulness | Use to keep to facts—door→contact→tone; no story.

— D2. Beautiful particulars (arise as needed)

34. *tatramajjhattatā* — balanced equipoise | Use to stay even amid praise/blame; steady the beam.
35. *kāyapassaddhi* — tranquillity of mental factors | Use to relax tight inner talk; soften the "mental body."
36. *cittapassaddhi* — tranquillity of consciousness | Use to cool the "knower"; smooth the pulse of attention.
37. *kāyalahutā* — lightness of mental factors | Use to un-stodge; brief stretch, simplify task list.
38. *cittalahutā* — lightness of consciousness | Use to keep mind buoyant; one thing at a time.
39. *kāyamudutā* — malleability of mental factors | Use to drop rigidity; "what if…"—try another approach.
40. *cittamudutā* — malleability of consciousness | Use to pivot mindsets; from critic to learner mode.
41. *kāyakammaññatā* — wieldiness of mental factors | Use to make factors cooperative; align effort & aim.
42. *cittakammaññatā* — wieldiness of consciousness | Use to steer attention without strain; gentle turns.
43. *kāyapāguññatā* — proficiency of mental factors | Use to make skills fluent; reps → ease; trust the drill.
44. *cittapāguññatā* — proficiency of consciousness | Use to keep the "driver" skillful; clean hand-offs.
45. *kāyujukatā* — rectitude/uprightness of factors | Use to straighten bias in the "mental body"; fairness.
46. *cittujukatā* — rectitude/uprightness of consciousness | Use to align knowing with truth; no spin.

— D3. (For teaching context, often grouped with the above beautifuls)

47. *karuṇā* — compassion (immeasurable) | Use when others suffer; feel, then help wisely within means.
48. *muditā* — appreciative joy (immeasurable) | Use when others thrive; rejoice; envy loosens.
49. *sammā-vācā* — abstention from wrong speech | Use before speaking; skip lies, slander, harsh, idle talk.
50. *sammā-kammanta* — abstention from wrong action | Use in choices touching harm; choose harmless deeds.
51. *sammā-ājīva* — abstention from wrong livelihood | Use in work ethics; decline income that harms beings.
52. *upekkhā-sambojjhaṅga* (equanimity as factor of awakening)* | Use to hold balance during insight; neither cling nor push.

*Note for editors/teachers: *upekkhā* is used in multiple frameworks (feeling tone, brahmavihāra nuance via *tatramajjhattatā*, and the awakening factor). Here it's included as a skill cue aligned with beautiful balance in practice sessions.

House teaching note:

- In classroom drills, rotate three core moves: **Name the door → say "meet" (*phassa*) → tag tone (*vedanā*)**, then watch for **C2** (tone→*taṇhā*) before it hardens into *upādāna*.

- Use the **beautiful set (D)** to shape responses: release (*alobha*), soften (*adosa*), remember values (*hiri–ottappa*), steady (*sati–equanimity*), and refine (light, malleable, wieldy, proficient, upright).

Table V1.6 — Unwholesome → Antidote Map

Unwholesome factor (akusala cetasika)	***Common modern episode***	***Beautiful counter-factor(s) to cultivate (sobhana cetasikā)***
lobha (greed, stickiness)	*One more scroll / "add to cart" impulse during work.*	*alobha (letting go), sati (fact-noting: door→meet→tone), paññā (seeing cost), tatramajjhattatā (balance).*
diṭṭhi (wrong view, "I'm right")	*Digging in on a team decision despite weak evidence.*	*paññā (test the data), hiri–ottappa (ethical humility/caution), cittujukatā (uprightness/straightness).*
māna (conceit, comparing)	*"My draft is better than theirs" → subtle disdain.*	*alobha (release selfing), adosa (kindness), muditā (rejoice in others), kāyamudutā/cittamudutā (malleability).*
dosa (aversion/irritation)	*Snapping at a message; drafting a spicy reply.*	*adosa (mettā-tone), sati (pause cue), kāyapassaddhi/cittapassaddhi (tranquillity), tatramajjhattatā (evenness).*

issā (envy)	*Colleague's promotion announcement stings.*	*muditā (appreciative joy), alobha (enoughness), saddhā (confidence in one's path).*
macchariya (stinginess)	*Hoarding credit/resources; reluctant to share files.*	*alobha (generosity), hiri–ottappa (inner standard), kāyakammaññatā/cittakammaññatā (wieldiness—share smoothly).*
kukkucca (remorse over past)	*Ruminating at night about a harsh comment sent earlier.*	*sati (present-anchor), paññā (make one repair step), passaddhi (soothe), tatramajjhattatā (equanimity).*
thīna (sloth)	*Heavy, can't-start feeling before a task.*	*viriya (micro-effort), chanda (wholesome desire to begin), kāyalahutā/cittalahutā (lightness).*
middha (torpor, dullness)	*Drowsy reading; mind keeps sinking.*	*viriya (energy), saddhā (purpose recall), kāyalahutā/cittalahutā (lightness), posture reset (practical aid).*
ahirika (shamelessness)	*"No big deal" excuse right before a small unethical act.*	*hiri (self-respect), ottappa (wise fear of harm), sati–paññā (see consequences clearly).*
anottappa (recklessness)	*"What could go wrong?" click on unsafe link.*	*ottappa (caution), paññā (risk appraisal), sati (slow down at the hinge).*
uddhacca (restlessness)	*Tab-hopping during deep work; jittery checking.*	*ekaggatā (collect the mind), sati (single-object lap), passaddhi (settle), tatramajjhattatā (evenness).*
moha (delusion/confusion)	*Lost in a thought-storm; forgetting the goal.*	*sati (door→meet→tone reset), paññā (state the law: feeling→craving), cittujukatā (straighten the knower).*
vicikicchā (skeptical doubt)	*Looping: "Is this practice even working?" → paralysis.*	*saddhā (confidence), paññā (set one test), viriya (small action), tatramajjhattatā (stay even while testing).*

Teacher cue (classroom use): *Run "Hinge Laps." For any episode, name* ***door → contact (phassa) → tone (vedanā)****, then check if C2 (tone→taṇhā) is forming. If unwholesome color appears, call out the* ***counter-factor pair*** *aloud (e.g., "alobha + sati") and apply one tiny behavior (e.g., close tab, one breath, kind reply draft).*

Table V1.7 — Classroom Drill Prompts (Episode → Likely Factors → Micro-Action)

Episode (30–60s prompt)	***Likely factors (name both sides)***	***Micro-action (1 concrete step)***
Slack ping during focus block	*Unwholesome: lobha, uddhacca; Beautiful: sati, ekaggatā, viriya*	*Say: "eye-door → meet → pleasant." Set 2-min timer; stay on current task until it rings.*
Critical comment on your draft	*Unwholesome: dosa, diṭṭhi; Beautiful: adosa, paññā, tatramajjhattatā*	*Three breaths. Paraphrase the fact only ("comment asks for data"). Reply tomorrow.*
Late-night scrolling in bed	*Unwholesome: lobha, thīna/middha; Beautiful: alobha, saddhā, viriya*	*Label "wanting → sleepy." Put phone on charger across room; lights off now.*
Traffic cuts you off	*Unwholesome: dosa, māna; Beautiful: adosa, sati, kāyapassaddhi*	*Relax grip/jaw; say "just meeting + tone." Resume safe distance silently.*
Team praise for a colleague	*Unwholesome: issā; Beautiful: muditā, alobha*	*Say one appreciative line in chat: "Loved your clarity on X." Notice lighter chest.*
Pop-up sale during budgeting	*Unwholesome: lobha, diṭṭhi ("it's a deal!"); Beautiful: alobha, paññā*	*Add to 24-hour list, not cart. Revisit tomorrow with numbers only.*

Rumination after sending a sharp email	*Unwholesome: kukkucca; Beautiful: sati, paññā, ottappa*	*Draft a one-sentence repair: "My tone was off—sorry. Here's the data." Then stop rehearsing.*
Procrastinating on a 5-min task	*Unwholesome: thīna/middha, uddhacca; Beautiful: chanda, viriya, ekaggatā*	*Start a 60-second "first bite": open file, type the title, save.*
Gossip invitation at lunch	*Unwholesome: dosa, macchariya; Beautiful: hiri–ottappa, adosa*	*Pivot question: "What would help them improve?" Share a kind, factual tip or opt out.*
Coffee aroma while fasting	*Unwholesome: lobha; Beautiful: alobha, tatramajjhattatā, sati*	*Name "nose-door → pleasant." Sip water; watch wanting fade for 30 seconds.*
Ambiguous meeting invite	*Unwholesome: moha, vicikicchā; Beautiful: paññā, saddhā, cittujukatā*	*Ask one clarifying question in thread; schedule only after reply.*
Tab-hopping while writing	*Unwholesome: uddhacca, moha; Beautiful: ekaggatā, sati, passaddhi*	*Close all but one tab. Set 10-min "single-object" lap; note door→meet→tone each ping.*
Seeing a rival's viral post	*Unwholesome: issā, māna; Beautiful: muditā, alobha, saddhā*	*Write down one thing you genuinely learned, then log one small action for your project.*
Pain in the knee during sit	*Unwholesome: dosa, domanassa; Beautiful: sati, tatramajjhattatā, kāyapassaddhi*	*Note "body-door → painful." Adjust 5% posture; stay with sensations 10 breaths.*
Urge to 'win' a debate	*Unwholesome: diṭṭhi, māna, dosa; Beautiful: paññā, alobha, adosa*	*State the shared goal in one sentence; propose a small experiment instead of arguing.*
Stuck on self-image after failure	*Unwholesome: māna, moha, kukkucca; Beautiful: alobha, sati, paññā*	*Write a one-line fact log (door→meet→tone→choice). Choose one repair step only.*
Compulsive inbox checking	*Unwholesome: lobha, uddhacca; Beautiful: sati, ekaggatā, viriya*	*Set "inbox windows" (11:30, 16:30). Outside windows, hide badge; return to main object.*
Harsh self-talk after mistake	*Unwholesome: dosa, diṭṭhi ("I am bad"); Beautiful: adosa, cittujukatā, sati*	*Replace label with fact: "Email sent without attachment." Resend with file; end script.*
Over-planning without starting	*Unwholesome: vicikicchā, moha; Beautiful: saddhā, viriya, kammaññatā*	*Set 15-min timer to build a rough first version; review after, not before.*
Craving second dessert	*Unwholesome: lobha; Beautiful: alobha, sati, tatramajjhattatā*	*Pause, name "tongue-door → pleasant." Drink water; wait 3 minutes; decide again.*

Use in class:

1. *Students read the episode, then say out loud:* ***door → meet (phassa) → tone (vedanā)****.*
2. *They identify one unwholesome + one beautiful factor.*
3. *They perform the micro-action immediately (timer, breath, phrase, or tiny behavior).*

Table V1.5 — Seven Universals: Quick Roles

Pāli term	***Core function (plain English)***	***Classroom cue (do/say this)***
phassa (Contact)	*Brings door, object, and knowing into a single "meet."*	*Say "meet." Name the door first (eye/ear/body/mind).*

vedanā (Feeling-tone)	*Colors the moment as pleasant, painful, or neutral.*	*Tag one word: “pleasant / painful / neutral,” then pause.*
saññā (Perception/marking)	*Recognizes and tags features; sets a quick label.*	*State a 2–3 word label (“red dot,” “ping sound”), then release.*
cetanā (Volition/urge)	*Coordinates factors toward an object; moves to do.*	*Name the intend: “reply / ignore / keep writing”—before acting.*
ekaggatā (One-pointedness)	*Collects attention on one target; holds steady.*	*“One-point.” Keep eyes and breath with the chosen object.*
jīvitindriya (nāma) (Life-faculty)	*Sustains the momentary life of associated factors.*	*“Short life—just know.” Stay a beat, then let it pass.*
manasikāra (Attention/turning-toward)	*Aims the mind at the object; orients the episode.*	*Point with finger/eyes: “aim here,” then describe door→meet→tone.*

Table V1.6 — Occasionals in Action

Factor (pakiṇṇaka cetasika)	***When it appears (classroom-friendly)***	***Example prompt you can give students***
vitakka (initial application)	*The first “placing” of attention on a fresh object—right as the mind aims and lands.*	*“Say ‘place’ as your attention first goes to the ping. What door? Name it.”*
vicāra (sustained application)	*When attention keeps touching/“rubbing” the same object to examine details.*	*“Now say ‘stay/rub’ as you keep feeling the breath for 10 seconds.”*
adhimokkha (resolution/decision)	*The snap of committing—choosing a track after weighing.*	*“Decide in one line: ‘Finish paragraph before checking chat.’ Say ‘resolve.’ ”*
viriya (energy/effort)	*The push to initiate or continue a wholesome act; re-engagement after drift.*	*“Add a small effort: close extra tabs; set 5-min timer. Say ‘apply effort.’ ”*
pīti (zest/joy)	*Uplift or bright interest when object feels engaging/refreshing.*	*“Notice any gladness—say ‘glad.’ Keep watching so it doesn’t turn to grasping.”*
chanda (wholesome desire-to-do)	*Clean interest to begin/continue skillful work or learning (distinct from lobha).*	*“Name one helpful action you want to do now—‘read 1 page’—say ‘willingness.’ ”*

*Teacher tip: Run 60–90s “hinge laps.” Script: **door → meet (phassa) → tone (vedanā)**, then invite one **occasional** on purpose (e.g., call viriya to re-focus) and label it aloud.*

Table V1.7 — "Conditions Cheat-Card"

Condition (Pāli)	***One-line gloss***	***Teaching example (classroom cue)***
sahajāta-paccaya (co-nascence)	*Factors that arise together in one mind-moment support one another simply by co-arising.*	*"Name the moment: eye-door ping." The seven universals arise together with that citta—use this to list them quickly (meet→tone→label→intend…).*
aññamañña-paccaya (mutuality)	*Co-arisen factors uphold each other reciprocally—each is both supporter and supported.*	*During focused reading, ekaggatā holds the object while vitakka/vicāra keep applying; point out how stability and application lean on each other.*
sampayutta-paccaya (association)	*Mental factors associated with the same citta share one object/base and condition one another.*	*"One object only." When hearing your name, note how saññā (recognition), vedanā (pleasant), and cetanā (urge to look) are tied to the same sound.*
nissaya-paccaya (support)	*A condition that serves as a basis/prop for another (proximate, decisive, or object support).*	*The open laptop and visible inbox badge act as supports for checking; remove the prop (close mail tab) to ease the urge—name "support off."*

Table V1.8 — The 28 Rūpas (Material Phenomena)

Name (Pāli)	***Group***	***Quick definition***	***Daily example***
1. paṭhavī-dhātu *(earth)*	*Four Great Essentials (mahābhūta)*	*Solidity/extension; supports hardness–softness.*	*The firmness of your keyboard keys under the fingers.*
2. āpo-dhātu *(water)*	*Four Great Essentials*	*Cohesion/binding; holds parts together.*	*The "stick" in bread dough or the saliva binding crumbs.*
3. tejo-dhātu *(fire/heat)*	*Four Great Essentials*	*Temperature/energy; heat–cold and maturation.*	*Laptop warming on your lap; sip of iced water cooling.*
4. vāyo-dhātu *(air/motion)*	*Four Great Essentials*	*Pressure/tension; movement and distension.*	*Chest rising on an inhale; bus rocking your body.*
5. cakkhu-pasāda *(eye-sensitivity)*	*Sense-sensitivities (pasāda)*	*The subtle matter in the eye that receives color.*	*Seeing a red notification dot.*
6. sota-pasāda *(ear-sensitivity)*	*Sense-sensitivities*	*Matter in the ear that receives sound.*	*Hearing your name across the room.*

7. ghāna-pasāda *(nose-sensitivity)*	*Sense-sensitivities*	*Matter in the nose that receives odor.*	*Smelling coffee at the office pantry.*
8. jivhā-pasāda *(tongue-sensitivity)*	*Sense-sensitivities*	*Matter on the tongue that receives taste.*	*First note of sweetness in fruit.*
9. kāya-pasāda *(body-sensitivity)*	*Sense-sensitivities*	*Matter in the skin that receives tangible objects.*	*Feeling the phone's weight in your palm.*
10. itthibhāva-rūpa *(femininity faculty)*	*Sex faculties*	*Material basis marking the female sex.*	*Female biological sex traits.*
11. purisabhāva-rūpa *(masculinity faculty)*	*Sex faculties*	*Material basis marking the male sex.*	*Male biological sex traits.*
12. hadaya-vatthu *(heart-base)*	*Bases*	*Material "seat" for mind-door consciousness.*	*The physical base enabling mind-door knowing during thought.*
13. rūpa-jīvitindriya *(life-faculty material)*	*Faculties*	*Vitality sustaining material phenomena.*	*Bodily aliveness that lets warmth and motion persist.*
14. kāya-viññatti *(bodily intimation)*	*Intimations*	*Bodily motion that "expresses" intention.*	*Nodding "yes," pointing to the screen.*
15. vacī-viññatti *(verbal intimation)*	*Intimations*	*Speech movement that conveys intention.*	*Mouth–throat shaping to say "okay."*
16. vaṇṇa-rūpa *(color/visible form)*	*Sense-objects*	*Hue/brightness/shape as seen.*	*The blue banner on a website.*
17. sadda-rūpa *(sound)*	*Sense-objects*	*Audible vibration.*	*The ping of a new message.*
18. gandha-rūpa *(odor)*	*Sense-objects*	*Smellable quality.*	*Detergent scent on clean clothes.*
19. rasa-rūpa *(taste)*	*Sense-objects*	*Tasteable quality.*	*Bitter note in coffee.*
20. ojā/āhāra-rūpa *(nutritive essence)*	*Nutriment*	*Material nutrition sustaining body-rūpas.*	*Energy from lunch sustaining warmth/motion.*

21. ākāsa-dhātu *(space/limited space)*	*Space*	*The "gap" delimiting material groups; not outer infinite space.*	*The tiny space in a USB port allowing insertion.*
22. rūpa-lahutā *(lightness of matter)*	*Plasticity trio*	*Agility/"buoyancy" of body-matter.*	*Body feels light after stretching—movements are agile.*
23. rūpa-muditā (rūpa-mudutā) *(malleability of matter)*	*Plasticity trio*	*Pliancy/flexibility of bodily matter.*	*Shoulders become pliant after relaxing.*
24. rūpa-kammaññatā *(wieldiness of matter)*	*Plasticity trio*	*Workability/serviceability of body-matter.*	*Fingers type smoothly after warming up.*
25. upacaya-rūpa *(production)*	*Material phases*	*First arising/accumulation of new matter.*	*Hair/nail growth; post-meal "recharged" feeling.*
26. santati-rūpa *(continuity)*	*Material phases*	*Moment-to-moment persistence/flow of matter.*	*Steady warmth in hands while typing.*
27. jaratā-rūpa *(decay)*	*Material phases*	*Aging/weakening of matter.*	*Battery losing capacity; body tiring late evening.*
28. aniccatā-rūpa *(impermanence)*	*Material phases*	*Breaking-up/vanishing of matter.*	*Fading aroma of coffee minutes after brewing.*

Teacher notes (for use with drills):

- *Keep tangible object (phoṭṭhabbārammaṇa) in mind: it's the trio of paṭhavī (hard/soft), tejo (hot/cold), and vāyo (pressure/motion) contacting kāya-pasāda; not counted as a 6th object here because it's constituted by the essentials.*

- *Point out producers of rūpa: **kamma**, **citta**, **utu** (temperature), **āhāra**—use a few to explain why the same body feels different across the day.*

- *Classroom cue for literacy: "Name the door → point to the rūpa actually contacted (color/sound/odor/taste/tangible) → describe one mahābhūta quality you feel (hard/soft, hot/cold, moving/still)."*

Table V1.8 — The 28 Rūpas (Material Phenomena)

Name (Pāli)	***Group***	***Quick definition***	***Daily example***
1. paṭhavī-dhātu *(earth)*	*Four Great Essentials (mahābhūta)*	*Solidity/extension; supports hardness–softness.*	*The firmness of your keyboard keys under the fingers.*
2. āpo-dhātu *(water)*	*Four Great Essentials*	*Cohesion/binding; holds parts together.*	*The "stick" in bread dough or the saliva binding crumbs.*
3. tejo-dhātu *(fire/heat)*	*Four Great Essentials*	*Temperature/energy; heat–cold and maturation.*	*Laptop warming on your lap; sip of iced water cooling.*
4. vāyo-dhātu *(air/motion)*	*Four Great Essentials*	*Pressure/tension; movement and distension.*	*Chest rising on an inhale; bus rocking your body.*
5. cakkhu-pasāda *(eye-sensitivity)*	*Sense-sensitivities (pasāda)*	*The subtle matter in the eye that receives color.*	*Seeing a red notification dot.*
6. sota-pasāda *(ear-sensitivity)*	*Sense-sensitivities*	*Matter in the ear that receives sound.*	*Hearing your name across the room.*
7. ghāna-pasāda *(nose-sensitivity)*	*Sense-sensitivities*	*Matter in the nose that receives odor.*	*Smelling coffee at the office pantry.*
8. jivhā-pasāda *(tongue-sensitivity)*	*Sense-sensitivities*	*Matter on the tongue that receives taste.*	*First note of sweetness in fruit.*
9. kāya-pasāda *(body-sensitivity)*	*Sense-sensitivities*	*Matter in the skin that receives tangible objects.*	*Feeling the phone's weight in your palm.*
10. itthibhāva-rūpa *(femininity faculty)*	*Sex faculties*	*Material basis marking the female sex.*	*Female biological sex traits.*
11. purisabhāva-rūpa *(masculinity faculty)*	*Sex faculties*	*Material basis marking the male sex.*	*Male biological sex traits.*
12. hadaya-vatthu *(heart-base)*	*Bases*	*Material "seat" for mind-door consciousness.*	*The physical base enabling mind-door knowing during thought.*

13. rūpa-jīvitindriya *(life-faculty material)*	*Faculties*	*Vitality sustaining material phenomena.*	*Bodily aliveness that lets warmth and motion persist.*
14. kāya-viññatti *(bodily intimation)*	*Intimations*	*Bodily motion that "expresses" intention.*	*Nodding "yes," pointing to the screen.*
15. vacī-viññatti *(verbal intimation)*	*Intimations*	*Speech movement that conveys intention.*	*Mouth–throat shaping to say "okay."*
16. vaṇṇa-rūpa *(color/visible form)*	*Sense-objects*	*Hue/brightness/shape as seen.*	*The blue banner on a website.*
17. sadda-rūpa *(sound)*	*Sense-objects*	*Audible vibration.*	*The ping of a new message.*
18. gandha-rūpa *(odor)*	*Sense-objects*	*Smellable quality.*	*Detergent scent on clean clothes.*
19. rasa-rūpa *(taste)*	*Sense-objects*	*Tasteable quality.*	*Bitter note in coffee.*
20. ojā/āhāra-rūpa *(nutritive essence)*	*Nutriment*	*Material nutrition sustaining body-rūpas.*	*Energy from lunch sustaining warmth/motion.*
21. ākāsa-dhātu *(space/limited space)*	*Space*	*The "gap" delimiting material groups; not outer infinite space.*	*The tiny space in a USB port allowing insertion.*
22. rūpa-lahutā *(lightness of matter)*	*Plasticity trio*	*Agility/"buoyancy" of body-matter.*	*Body feels light after stretching—movements are agile.*
23. rūpa-muditā (rūpa-mudutā) *(malleability of matter)*	*Plasticity trio*	*Pliancy/flexibility of bodily matter.*	*Shoulders become pliant after relaxing.*
24. rūpa-kammaññatā *(wieldiness of matter)*	*Plasticity trio*	*Workability/serviceability of body-matter.*	*Fingers type smoothly after warming up.*
25. upacaya-rūpa *(production)*	*Material phases*	*First arising/accumulation of new matter.*	*Hair/nail growth; post-meal "recharged" feeling.*
26. santati-rūpa *(continuity)*	*Material phases*	*Moment-to-moment persistence/flow of matter.*	*Steady warmth in hands while typing.*

27. jaratā-rūpa *(decay)*	*Material phases*	*Aging/weakening of matter.*	*Battery losing capacity; body tiring late evening.*
28. aniccatā-rūpa *(impermanence)*	*Material phases*	*Breaking-up/vanishing of matter.*	*Fading aroma of coffee minutes after brewing.*

Teacher notes (for use with drills):

- *Keep tangible object (phoṭṭhabbārammaṇa) in mind: it's the trio of paṭhavī (hard/soft), tejo (hot/cold), and vāyo (pressure/motion) contacting kāya-pasāda; not counted as a 6th object here because it's constituted by the essentials.*
- *Point out producers of rūpa:* ***kamma****,* ***citta****,* ***utu*** *(temperature),* ***āhāra****—use a few to explain why the same body feels different across the day.*
- *Classroom cue for literacy: "Name the door → point to the rūpa actually contacted (color/sound/odor/taste/tangible) → describe one mahābhūta quality you feel (hard/soft, hot/cold, moving/still)."*

Table V1.9 — Four Causes × Examples (Producers of Rūpa)

Cause (paccaya for matter)	***Typical rūpa it produces (illustrative)***	***Classroom cue (how to point it out live)***
Kamma-born (kammaja)	*Sense-sensitivities (pasāda 5: eye, ear, nose, tongue, body); sex faculties (itthibhāva, purisabhāva); heart-base (hadaya-vatthu); material life-faculty (rūpa-jīvitindriya).*	*"When seeing/hearing happens at all, thank* ***kamma-born bases****. Point to the door in use (eye/ear…) and name: 'this base is kamma-produced.'"*
Mind-born (cittaja)	*Bodily intimation (kāya-viññatti), verbal intimation (vacī-viññatti); rapid shifts in posture/expression driven by intention.*	*"Notice intention → body speaks. Label: 'mind-born motion' for a head-nod or the mouth forming words."*
Temperature-born (utuja)	*Heat/coolth (tejo activity); maturation/aging phases (upacaya, santati, jaratā, aniccatā) of material groups; much day-to-day body warmth and recovery.*	*"Feel body warmth rising after a walk—say '****temperature-born*** *change.' Touch the laptop heat: also* ***utuja****."*
Nutriment-born (āhāraja)	*Nutritive essence (ojā/āhāra-rūpa) sustaining and producing body-matter after intake; vigor/complexion supported by food.*	*"Right after a meal, note steadier energy in the body—tag it '****nutriment-born support****.'"*

Teacher note: *In quick drills, first* ***name the door*** *(eye/ear/body/mind), then ask: "What's the* ***producer*** *here?" Students answer in one word—****kamma****,* ***citta****,* ***utu****, or* ***āhāra****—and point to an immediate example (e.g., eye-sensitivity = kammaja; head-nod = cittaja; warmth = utuja; post-meal vigor = āhāraja).*

Table V1.10 — Sense-Bases & Objects: "What Can You Actually Notice?"

Sense-base (āyatana / pasāda)	***Object (ārammaṇa)***	***What learners can directly feel/see/hear (classroom cues)***
cakkhu-pasāda (eye-sensitivity)	*rūpārammaṇa (visible form: color/shape/brightness/motion)*	*"Name eye-door. Say 3 words only for the sight: 'red dot,' 'moving cursor,' 'bright icon.' Notice edges, hue, motion—no story."*
sota-pasāda (ear-sensitivity)	*saddārammaṇa (sound)*	*"Name ear-door. Point your ear slightly. Imitate the sound in one syllable: 'ping,' 'buzz,' 'voice.' Note volume, pitch, start-stop."*
ghāna-pasāda (nose-sensitivity)	*gandhārammaṇa (odor)*	*"Name nose-door. One word for smell: 'coffee,' 'detergent,' 'smoke.' Track onset → fade; pleasant/neutral/aversive only."*
jivhā-pasāda (tongue-sensitivity)	*rasārammaṇa (taste)*	*"Name tongue-door. Two words for taste: 'sweet–bitter,' 'sour–salty.' Hold one sip/bite; tag tone; watch the urge for 'more.' "*
kāya-pasāda (body-sensitivity)	*phoṭṭhabbārammaṇa (tangible: hardness/softness, temperature, pressure/motion)*	*"Name body-door. Touch one quality: hard/soft (earth), warm/cool (fire), press/move (air). Stay 10 breaths; see micro-changes."*
*hadaya-vatthu (heart-base; mind-door base)**	*dhammārammaṇa (mind-objects: ideas, images, memory signs; includes nāma-rūpa and the unconditioned as object)*	*"Name mind-door. State the thought in 3 words: 'plan tomorrow,' 'image of friend,' 'rule remembered.' Watch how it begins, tones, and pulls."*

Table V1.11 — Intimation & Posture (Action → Rūpa Involved → Likely Cause)

Action (classroom-friendly)	***Rūpa involved (what's materially happening)***	***Likely cause (producer of that rūpa)***
Head nod "yes"	*kāya-viññatti (bodily intimation) moving via vāyo-dhātu (pressure/motion)*	***Mind-born (cittaja)** — intention drives the motion pattern.*
Shake head "no"	*kāya-viññatti patterning the neck/shoulders; vāyo-dhātu change*	***Cittaja** — volition expresses as a recognizable gesture.*
Pointing at screen	*kāya-viññatti in arm/hand; tangible vāyo pressure through muscles*	***Cittaja** — "show there" intention becomes motion.*

Typing a sentence	*vacī-viññatti (verbal intimation: mouth/throat when speaking) or kāya-viññatti (fingers), plus vāyo (key presses)*	***Cittaja** — planned phrase or action sequences enacted.*
Smiling softly	*kāya-viññatti in facial muscles; vaṇṇa-rūpa (visible form) changes*	***Cittaja** (expressive intent). Warmth in face may be **utuja** (temperature).*
Furrowing brows	*kāya-viññatti (micro-movements), vaṇṇa-rūpa visible lines*	***Cittaja** from aversive urge; sometimes **utuja** adds heat.*
Standing up from chair	*kāya-viññatti coordinating posture shift; vāyo lifts/presses*	***Cittaja** — decision to stand; stamina modulated by **āhāraja** (nutriment).*
Bowing (añjalī + incline)	*kāya-viññatti ordering trunk/arms; vāyo patterns balance*	***Cittaja** — respectful intent; smoothness shaped by rūpa-kammaññatā.*
Turning the head toward a sound	*kāya-viññatti re-aims; sota-pasāda receives sadda-rūpa*	***Cittaja** for orienting; the ear-base itself is **kammaja**.*
Posture straighten (uprighting)	*Increase in rūpa-ujukatā sense (uprightness feel) via coordinated kāya-viññatti*	***Cittaja** — resolve to sit upright; lightness (rūpa-lahutā) aided by **āhāraja** energy.*
Relaxing the shoulders	*rūpa-passaddhi feel (settling) as kāya-viññatti releases tension; vāyo softens*	***Cittaja** — letting-go intention; lingering warmth shifts via **utuja**.*
Walking meditation step	*kāya-viññatti choreographs lift–move–place; vāyo drives motion; soles contact paṭhavi/tejo/vāyo*	***Cittaja** — mindful pacing; local heat/energy changes **utuja**; endurance **āhāraja**.*
Gesture “come here”	*kāya-viññatti signaling; vaṇṇa-rūpa makes it visible*	***Cittaja** — communicative intent embodied.*
Whispering a reply	*vacī-viññatti (subtle speech movement) producing sadda-rūpa*	***Cittaja** — intent to speak; sound itself is the sadda-rūpa heard.*
Sigh after stress	*kāya-viññatti (thoracic movement), vāyo expansion, possible warmth shift*	***Cittaja** (release intent) plus **utuja** (temperature modulation).*
Gripping the steering wheel tighter	*kāya-viññatti increases pressure; vāyo tension rises*	***Cittaja** from aversion/fear; note and soften with a new cittaja instruction.*
Hands in añjalī (palms together)	*kāya-viññatti forms devotional sign; vaṇṇa-rūpa visible*	***Cittaja** — reverence/thankfulness expressed bodily.*

Micro-adjust seat for kāya-viññatti redistributes pressure; vāyo rebalances comfort	***Cittaja** — comfort-seeking; warmth shift **utuja**; stamina **āhāraja**.*

How to use in class (15–30s each):

1. *Students perform the action once. 2) They say out loud: "body-door → meet (phassa) → tone (vedanā)." 3) They name the **rūpa** at play (e.g., kāya-viññatti, vāyo). 4) They identify the **producer** in one word—**citta / utu / āhāra / kamma**—and why.*

Table V1.12 — Door ↔ Object Matrix (Legality Map with Examples)

Legend: ✓ = legally knowable by that door; ✗ = not a door–object pairing in Abhidhamma sense theory.

Door (dvāra / pasāda) → \ Object (ārammaṇa) ↓	***Visible form (rūpārammaṇa)***	***Sound (saddārammaṇa)***	***Odor (gandhārammaṇa)***	***Taste (rasārammaṇa)***	***Tangible (phoṭṭhabbārammaṇa)***	***Mental (dhammārammaṇa)****
Eye-door — cakkhu-dvāra	✓ *"red dot," icon flash*	✗	✗	✗	✗	✗
Ear-door — sota-dvāra	✗	✓ *"ping," voice*	✗	✗	✗	✗
Nose-door — ghāna-dvāra	✗	✗	✓ *coffee aroma*	✗	✗	✗
Tongue-door — jivhā-dvāra	✗	✗	✗	✓ *sweet/bitter*	✗	✗
Body-door — kāya-dvāra	✗	✗	✗	✗	✓ *hard/soft, warm/cool, pressure/motion*	✗
Mind-door — mano-dvāra *(base:*	✓ *remembered/imagined sight*	✓ *remembered sound*	✓ *remembered smell*	✓ *remembered taste*	✓ *remembered touch*	✓ *ideas, concepts, signs; past/future scenes; nāma-rūpa; the*

hadaya-vatthu)	*unconditioned as object*

**Teacher notes*

- *Dhammārammaṇa includes concepts (paññatti), memory images, meanings, and also subtle paramattha objects (other nāma and rūpa), as well as nibbāna (mind-door only).*

- *Phoṭṭhabbārammaṇa is constituted by three great essentials—paṭhavī (hard/soft), tejo (hot/cold), vāyo (pressure/motion); there is no "tangible" at the other doors.*

- *Drill cue: "Name door → meet (phassa) → tone (vedanā) → state legality." Example: ear-door hearing a Slack "ping" = **legal**; eye-door "hearing a ping" = **illegal** (that's mind-making—shift to ear-door fact).*

Table V1.13 — Bases & Sensitivities: pasāda-rūpa and hadaya-vatthu (Quick Guide)

Base (rūpa)	***Door / Consciousness it supports***	***What it receives (legal object)***	***Produced by (cause)***	***Quick classroom cue (what to say/do)***
cakkhu-pasāda (eye-sensitivity)	*Eye-door; eye-consciousness (cakkhu-viññāṇa)*	*supports Visible form (rūpārammaṇa: color/shape/brightness/motion)*	***Kamma-born** (kammaja)*	*"Name eye-door → 3-word sight ('red dot / bright icon'). Note: base exists by kamma, not by wishing."*
sota-pasāda (ear-sensitivity)	*Ear-door; ear-consciousness (sota-viññāṇa)*	*supports Sound (saddārammaṇa)*	***Kamma-born***	*"Ear-door → imitate sound once ('ping'). Notice start/stop."*
ghāna-pasāda (nose-sensitivity)	*Nose-door; nose-consciousness (ghāna-viññāṇa)*	*supports Odor (gandhārammaṇa)*	***Kamma-born***	*"Nose-door → one-word smell ('coffee/smoke'). Tag tone."*
jivhā-pasāda (tongue-sensitivity)	*Tongue-door; tongue-consciousness (jivhā-viññāṇa)*	*supports Taste (rasārammaṇa)*	***Kamma-born***	*"Tongue-door → two-word taste ('sweet–bitter'). Watch urge for 'more.' "*
kāya-pasāda (body-sensitivity)	*Body-door; body-consciousness (kāya-viññāṇa)*	*supports Tangible (phoṭṭhabbārammaṇa: hardness/softness, heat/cold, pressure/motion)*	***Kamma-born***	*"Body-door → pick **one** quality: hard/soft, warm/cool, press/move. Stay 10 breaths."*

hadaya-vatthu (heart-base; mind-base for cittas)	*Mind-door base; supports mind-door consciousness (mano-/manodvārika-viññāṇa)*	*Mental objects (dhammārammaṇa: ideas, signs, remembered sights/sounds; also other nāma-rūpa; the unconditioned as object)*	***Kamma-born***	*"Mind-door → state the thought in 3 words ('plan tomorrow'). Note tone, then see if craving forms."*

Teacher notes (30-second briefing):

- *All five pasāda-rūpas and hadaya-vatthu are **kamma-produced bases** enabling their respective consciousnesses; they are conditions, not controllers.*
- *Keep drills impersonal: **door → meet (phassa) → tone (vedanā)**; then identify the **base** in play and its **legal object**.*
- *For kāya-pasāda, remind learners that the "tangible" object is the trio of mahābhūta qualities: paṭhavī (hard/soft), tejo (hot/cold), vāyo (pressure/motion).*

Table V1.14 — Dhammārammaṇa (Mind Objects) Categories

Category	***What it includes (quick definition)***	***Modern examples you can name***	***Classroom cue (how to work with it)***
Concepts (paññatti)	*Designations and ideas not ultimately real in the Abhidhamma sense (names, numbers, time, persons, stories, diagrams). Subtypes often taught: name-concept (nāma-paññatti) and meaning-concept (attha-paññatti).*	*"Inbox zero," "Tuesday 3 PM," a mental triangle, your friend as a 'person,' a project plan, a rule like "no phones in class."*	*Say "mind-door concept." Describe it in 3 words ("meeting tomorrow plan"). Note pleasant/neutral/painful tone; watch for taṇhā (e.g., craving certainty/approval).*
Mental factors & cittas (cetasikā & citta)	*Paramattha dhammas on the mental side: any arising mind-moment and its factors as objects to subsequent mind-door moments.*	*Noticing manasikāra (attention), vedanā (tone), cetanā (urge), a burst of pīti (gladness), a wave of dosa (irritation), the "knower" pulse itself.*	*Label the live factor: "attention," "urge," "irritation." Then map hinge: **door → meet → tone**; state the law: "feeling can condition craving if unwise."*
The Unconditioned (nibbāna)	*The sole unconditioned reality; object only for mind-door, known with supramundane consciousness in the noble path/fruit moments.*	*(No image or story.) In teaching, kept as doctrinal anchor: cessation known by mind-door, not by the five sense doors.*	*State: "mind-door only; unmade, unconditioned." Avoid craving for it as 'thing.' Keep it as a clear category for later volumes.*

Subtle material phenomena (sukhuma-rūpa; mind-door only)	*Rūpas not knowable by the five sense doors, only by the mind-door. Commonly taught set includes: ākāsa-dhātu (limited space), ojā/āhāra-rūpa (nutritive essence), rūpa-jīvitindriya (material life faculty), hadaya-vatthu (heart-base), sex faculties (itthibhāva/purisabhāva), plasticity trio (rūpa-lahutā/mudutā/kammaññatā), and material phases (upacaya, santati, jaratā, aniccatā).*	*Sensing "space in the USB slot" as an understood gap (ākāsa), post-meal bodily vigor (supported by ojā), the felt "uprighting"/workability quality in posture (plasticity/wieldiness), the notion of biological sex faculty as a basis condition.*	*Say "subtle rūpa — mind-door." Name which one ("space-element," "nutritive essence," "material life-faculty"). Remind: not seen/heard/tasted/touched; recognized conceptually or by refined mind-door knowing.*

Teacher tips (15–30s brief):

- *Always start with **which door** is in play. If it's not one of the five sense-doors, it's **mind-door** by default.*
- *For beginners, keep the drill impersonal and minimal: "mind-door → name object in 3 words → tag tone → watch the C2 hinge (tone → taṇhā)."*
- *Keep nibbāna clearly separated from concepts and subtle rūpas: **unconditioned ≠ concept**.*

Table V1.2 — Ethical Tone by Roots

tone | roots active | common signs (in behaviour & feel)

Ethical tone (Pāli)	***Roots (hetu) active***	***Common signs you can notice in daily life***
Wholesome (kusala) — three-rooted	*alobha (non-greed) + adosa (non-hate) + amoha (wisdom)*	*Spacious, bright, balanced attention; ease in body; generosity, patience; clear "see-know-let go" after tasks.*
Wholesome (kusala) — two-rooted	*alobha + adosa (without explicit amoha)*	*Warm goodwill, willing to share; steady mood but less analytic clarity; acts of kindness without much reflection.*
Unwholesome (akusala) — greed-rooted	*lobha + moha*	*"Grabbing" mind; sticky planning/fantasizing; pleasant excitement; tunnel attention on desired object (e.g., refreshing a sale page).*
Unwholesome (akusala) — hate-rooted	*dosa + moha*	*Tight chest/jaw; heat, pushing-away impulse; sharp speech, fault-finding; urge to "fix/blame" quickly (e.g., during a traffic cut-in).*
Unwholesome (akusala) — delusion-rooted	*moha (with restlessness or doubt)*	*Foggy, indecisive, scattered; procrastination loops; "I don't know what I'm doing" feel; mind slips off the object.*

Functional (kiriya) — non-karmic	*Non-greed / non-hate / non-delusion operating as mere function (arahant only)*	*Efficient, clean execution; no after-taste of pride, remorse, or craving; neutral, unburdened completion of tasks.*
Resultant — rootless (ahetuka-vipāka)	*none (e.g., bare seeing/hearing cittas)*	*Momentary, impersonal "just seen/just heard"; no like/dislike yet; a crisp blip before interpretation.*
Resultant — with beautiful roots	*alobha/adosa/amoha as result (pleasant rebirth conditions)*	*Naturally gentle baseline, easy gratitude, fewer spikes of aversion; wholesome ease without striving.*
Resultant — with unwholesome roots	*lobha/dosa/moha as result (unwholesome conditions maturing)*	*Irritable baseline, easy temptability, frequent confusion; quick tilt into craving or frustration.*
Mixed stream in a day (teaching reminder)	*Varies episode-to-episode*	*Tone flips rapidly with doors/objects; train to label tone first, then spot the active root(s) and their tell-tale signs.*

Teacher cue (modern examples):

- *Slack ping brings pleasant zing → check for lobha-moha (urge to click).*
- *Tough email lands → watch for dosa-moha (tighten/push).*
- *Helping a colleague quietly → likely alobha-adosa (ease/warmth).*
- *Arahant-only note: kiriya is non-karmic performance—include for completeness, not self-assessment.*

House style note: keep Pāli in italics; use this table alongside Table V1.5 "Seven Universals — Quick Roles" and V1.6 "Occasionals in Action" in class flow.

Table V1.15 — Tone Pivot Map

current tone → quick counter-root(s) → micro-action (class prompts)

Current tone (Pāli)	***Quick counter-root(s) to evoke***	***Micro-action (10–45s class prompt)***	***Modern episode cue***
Greed-tinged pleasantness (lobha-mūla, "wanting")	*alobha (letting go) + amoha (clear seeing)*	*Whisper-label "wanting, wanting" ×3 → open palm → give/skip one click → name door/object ("eye → phone icon").*	*Sale alert pops up; urge to buy.*
Subtle grasping/attachment (sticky planning)	*alobha*	*"One generous act now": share a resource or compliment; set a 2-minute pause before acting.*	*Drafting a flattering reply to get likes.*

Aversion spike (dosa-mūla, "pushing away")	*adosa (kindness) + amoha*	*Soften jaw/shoulders; 6-second exhale; one mettā line: "May I/they be at ease."*	*Sudden traffic cut-in.*
Quiet irritation / fault-finding	*adosa*	*"Name one good intention" in the other; postpone reply by 2 breaths; choose neutral wording.*	*Reading a curt email.*
Dullness / fog (moha)	*amoha (clarity)*	*Posture reset; name three sense data (see/hear/feel); ask: "What is the object now?"*	*Afternoon slump at desk.*
Restless scatter (uddhacca)	*amoha + alobha*	*Single-task box: 60-sec timer; close extra tabs; say "one thing only" and begin.*	*Tab-hopping during research.*
Doubt spin (vicikicchā)	*amoha*	*Write 1 question → choose 1 next step → do it for 2 minutes; revisit after.*	*Can't choose which file to start.*
Conceit / compare-mind (māna)	*alobha + adosa*	*Note "comparing" ×3; send one sincere appreciation to a peer.*	*Scrolling others' achievements.*
Shame/guilt rumination (kukkucca)	*adosa + amoha*	*Note "remembering"; extract one concrete learn-step; schedule it; release the scene.*	*Replaying a past mistake.*
Fear/anxiety twinge (bhaya under dosa)	*adosa + amoha*	*Grounding: feet → breath → label "fear felt"; name one safe action now.*	*Waiting for test results.*
Neutral resultant blip (ahetuka-vipāka, "just seen")	*amoha*	*Catch the gap: say "just seen/heard"—do nothing for one beat; watch if tone tilts.*	*Noticing a notification dot.*
Wholesome glow maintenance (kusala flow)	*Keep alobha-adosa-amoha*	*"Seal the good": relax face, widen attention, share or teach one line to someone.*	*Finished helping a colleague.*

Class use tips

- *Keep phrasing impersonal (no "I am angry" → "anger felt").*
- *Always name door → contact → tone before pivoting.*
- *Tie pivots to C2 (vedanā→taṇhā) literacy from later volumes: the micro-action interrupts thickening.*

House style: Pāli in italics; keep labels outside diagrams; one overlay per plate when visualizing these pivots.

Table V1.16 — Kamma & Tone

tone | produces kamma? | examples (daily-life)

Ethical tone (Pāli)	***Produces kamma?***	***Daily-life examples (impersonal, episode-based)***
Wholesome (kusala, with intention)	***Yes — wholesome kamma*** *(roots: alobha, adosa, amoha; cetanā is the kamma-maker)*	*You notice a classmate struggling → quietly share your notes with a steady, kind mind; after a payment glitch, you choose patience and speak politely to support. (Source: Abhidhamma-in-Daily-Life; Handbook of Abhidhamma Vol. 2)*
Unwholesome (akusala, greed-rooted)	***Yes — unwholesome kamma*** *(lobha + moha)*	*Flash sale banner appears → sticky wanting → you hype a friend to buy what they don't need for your referral points. (Source: Abhidhamma-in-Daily-Life)*
Unwholesome (akusala, hate-rooted)	***Yes — unwholesome kamma*** *(dosa + moha)*	*Reading a curt email → heat rises → you fire back a sharp reply to "teach them a lesson." (Source: Handbook of Abhidhamma Vol. 2)*
Unwholesome (akusala, delusion-tilted)	***Yes — unwholesome kamma*** *(moha)*	*Afternoon fog → you dodge a promised task by aimless scrolling, then rationalize it later.*
Functional (kiriya, arahant-only)	***No — non-kammic*** *(mere functional performance)*	*Cooking, teaching, or advising done without generating merit/demerit; clean execution, no after-taste. (Included for completeness.)*
Resultant, rootless (ahetuka-vipāka)	***No — effect only***	*"Just seen": a notification dot appears at the eye-door; no liking/disliking yet; no choice made.*
Resultant with beautiful roots (sobhana-vipāka)	***No — effect only***	*Natural ease and gratitude as baseline in a good morning; warmth arises before any decision.*
Mixed stream in one episode	***Only the intent-moments produce kamma***	*Meeting → feeling → (if) craving → intention → action: the moment of cetanā (intend/decide) turns the stream kammically active; bare seeing/hearing alone does not. (Source: Abhidhamma-in-Daily-Life)*

Teacher cues (for class prompts)

- *Remind: "Cetanā kammaṃ vadāmi — volition is what I call kamma." Ask learners to locate the first clear intend/decide moment in a recent episode.*
- *Keep narration impersonal ("anger felt → typing begins"), then identify whether a kusala/akusala intention formed.*
- *Tie to Tone Pivot Map (V1.15): insert a micro-action* ***before*** *the intention thickens (especially at C2 handoff in later volumes).*

House style: Pāli in italics; labels outside diagrams; one overlay per plate. Inline source cues kept discreet: (Source: Abhidhamma-in-Daily-Life; Handbook of Abhidhamma Vol. 2).

Table V1.17 — Fivefold Vedanā

Pāli | English | bodily/mental | sample cue

Pāli	***English***	***Bodily / Mental***	***Sample cue (impersonal, modern episode)***
sukha-vedanā	*Pleasant bodily feeling*	***Bodily** (kāya-based)*	*Warm shower lands on skin → "pleasant touch felt"; ease spreads in shoulders.*
dukkha-vedanā	*Painful bodily feeling*	***Bodily** (kāya-based)*	*Phone held too long → wrist ache pulses; "pain felt" at the hand-door.*
somanassa-vedanā	*Pleasant mental feeling*	***Mental** (mind-based)*	*Slack ping: "Project approved" → bright uplift in chest/face; planning thoughts want to start.*
domanassa-vedanā	*Unpleasant mental feeling*	***Mental** (mind-based)*	*Email reads curt → sinking feeling in gut; urge to defend appears at the keyboard.*
upekkhā-vedanā	*Neutral feeling (neither-pleasant-nor-painful)*	***Neutral** baseline (often mental; can accompany body when no clear pleasure/pain is present)*	*Passing a billboard while walking → "just seen"; attention neither clings nor pushes; moves on.*

Teaching notes (quick cues):

- *Two are bodily (sukha, dukkha), two are mental (somanassa, domanassa), one is neutral (upekkhā).*
- *Class drill: name **door** → **contact** → **tone** in one line, e.g., "eye-door → icon → somanassa."*
- *Tie-forward: This table feeds Vol. 2 (Link 7—vedanā) literacy and prepares for Vol. 3's C2 hinge (vedanā→taṇhā).*

Table V1.18 — Door × Feeling (18)

door | pleasant / painful / neutral examples (impersonal, episode-based)

Door (dvāra)	***Pleasant example (sukha / somanassa)***	***Painful example (dukkha / domanassa)***	***Neutral example (upekkhā)***
Eye (cakkhu-dvāra)	*Bright sunrise photo on screen → "pleasant seen"; attention wants to linger.*	*Harsh pop-up ad jumps out → "unpleasant seen"; urge to close window.*	*Glancing at a hallway sign while walking → "just seen"; attention moves on.*

Ear (sota-dvāra)	*Favorite song intro in café → "pleasant heard"; foot taps.*	*Sudden car horn nearby → "unpleasant heard"; flinch impulse.*	*Air-conditioner hum → "just heard"; no tilt to like/dislike.*
Nose (ghāna-dvāra)	*Fresh coffee aroma → "pleasant smelled"; slight uplift.*	*Trash bin whiff → "unpleasant smelled"; face tightens.*	*Faint, mixed street smell → "just smelled"; attention passes.*
Tongue (jivhā-dvāra)	*First sip of tea → "pleasant tasted"; warmth spreads.*	*Over-salted soup → "unpleasant tasted"; urge to push away.*	*Lukewarm water → "just tasted"; nothing remarkable.*
Body (kāya-dvāra)	*Warm shower on skin → "pleasant touch felt"; shoulders ease.*	*Wrist ache from phone grip → "pain felt" at hand-door.*	*Clothing on forearm while typing → "just touched"; unnoticed until named.*
Mind (mano-dvāra)	*"Approved!" notification thought → "pleasant mental feeling" (somanassa); planning buzz.*	*Memory of a curt email resurfaces → "unpleasant mental feeling" (domanassa).*	*Passing thought about tomorrow's weather → "neutral mental"; fades quickly.*

*Teaching cue: Name **door** → **contact** → **feeling** in one line before any pivot, e.g., "ear-door → car horn → unpleasant." (See fivefold vedanā distinction and six-door framework in Primary References Teaching Text Book handbooks for class cross-reference.)*

House style: Pāli in italics; impersonal phrasing ("pleasant seen," not "I liked it"); keep examples short and episode-based.

Table V1.19 — Feeling → Skill Map

feeling | risks | stabilizers (sati, tatramajjhattatā, alobha/adosa)

Feeling (vedanā)	***Typical risks (drift at C2)***	***Stabilizers to train***	***Quick class micro-action (10–45s)***
somanassa-vedanā (pleasant mental)	***Slides into taṇhā: sticky planning, "just one more scroll," self-congratulation***	***sati (name tone early), alobha (let go), tatramajjhattatā (evening out)***	***Whisper-label "pleasant, pleasant"; open palm; one generous act or skip one click; widen field (see/hear/feel ×3).***
domanassa-vedanā (unpleasant mental)	***Tilts to dosa: fault-finding, sharp speech, rumination***	***sati (door→object→tone), adosa (kindness), tatramajjhattatā (leveling)***	***Soften jaw/shoulders; 6-sec exhale; one mettā line: "May they/I be at ease"; postpone reply by two breaths.***
sukha-vedanā (pleasant bodily)	***Clinging to comfort, procrastination, over-indulgence***	***sati (clear noting), alobha (release), tatramajjhattatā (balanced enjoyment)***	***Name site: "pleasant touch felt (body-door)"; enjoy →***

			release; resume the one task box for 60 s.
dukkha-vedanā (painful bodily)	***Aversion, denial, unwise pushing; pain→irritation→snapping***	***sati (precise location), adosa (gentleness), tatramajjhattatā (steadying)***	***Localize ("pressure at wrist"), soften around it, adjust posture skilfully; choose one kind phrase before acting.***
upekkhā-vedanā (neutral)	***Drifts to moha: zoning out, autopilot, missed cues***	***sati (refresh object), amoha via tatramajjhattatā (bright neutrality), alobha (non-grabbing)***	***"Just seen/heard" tag; re-state intention for the next 60 s; choose one clear object and stay.***
Mixed stream (rapid flips)	***Ping-pong between grasping and pushing; scattered intention***	***sati (segmenting episodes), tatramajjhattatā (center), alobha/adosa (soft hands/heart)***	***Write a one-line strip: door → contact → tone; then pick one stabilizer cue and run it for 30 s.***

Teacher notes (use in class):

- ***Keep narration impersonal: "pleasant seen," not "I liked it."***
- ***Always name door → contact → feeling before applying a stabilizer.***
- ***Link to C2 literacy: the point is to intercept the vedanā → taṇhā handoff with sati and re-tone with alobha/adosa under tatramajjhattatā.***
- ***Drill timing: 3 short laps per learner (pleasant / unpleasant / neutral), each with a chosen stabilizer cue.***

Table V1.20 — Saññā Quick Roles

term | one-line function | classroom cue

Term (Pāli/English)	***One-line function (what saññā does)***	***Classroom cue (10–30 s)***
Saññā (Perception/Marking)	*Takes the "sign" (nimitta) of the object so it can be recognized again.*	*"Name three features of what's present (shape–color–edge)."*
Nimitta-grahaṇa (Sign-taking)	*Grabs a standout feature (outline, tone, pitch) to stabilize knowing.*	*"What exact feature stood out first—outline, color, or sound height?"*
Pattern recognition	*Groups similar signs into a category ("face," "ping," "warning").*	*"Put it in a bucket: tool, message, or hazard?"*

Labeling shorthand	*Slaps a fast tag ("urgent," "spam," "friend") that guides the next move.*	*"Say the first neutral tag that arises—keep it impersonal."*
Memory tagging	*Leaves a retrievable trace so the sign can be recalled later.*	*"Close eyes → recall three visual details you just saw."*
Speed filters	*Skips detail by using familiar templates—fast but error-prone.*	*"What did you assume without checking? State one assumption."*
Ambiguity resolver	*Chooses a best-fit sign when data is partial/noisy.*	*"State two possible labels before choosing one."*
Concept scaffolding	*Builds concepts from repeated signs (chair, email, 'me').*	*"From raw color/shape → what concept did saññā build?"*
Mislabel risk (vipallāsa)	*Can mis-mark: pleasant→"good," self→"mine," etc., feeding craving/aversion.*	*"Where could the label be off by one step? Rename it neutrally."*
Neutral re-marking	*Can re-mark the same object with cooler, truer signs when sati is present.*	*"Re-label the same scene with door→object→tone only."*

Teaching notes

- *Keep narration impersonal: "pleasant seen," not "I liked it."*
- *Cross-links: Saññā is a universal cetasika that works with phassa and vedanā every moment; fast labels shape C2 (from Vol. 3).*
- *Drill flow: door → contact → tone → label; then test/adjust the label (re-mark).*
- *Inline source cues (discreet): (Source: Abhidhamma in Daily Life; Handbook of Abhidhamma Vol. 2; Essence of Buddha Abhidhamma).*

Table V1.21 — Shortcut → Risk → Fix

common label | likely error | check / re-label move (class cue)

Common shortcut label	**Likely error (saññā / thinking risk)**	**Check / re-label move (10–30s cue)**
"Urgent!"	*Exaggeration; domanassa drives haste.*	*State door→object→tone; ask "deadline?"; re-label "time-sensitive / not."*
"Spam."	*Over-generalization from one sign (sender/icon).*	*Open for 5-sec scan; confirm markers; re-label "marketing / legit."*

“They’re rude.”	*Mind-reading; dosa coloring.*	*Read exact words; remove intent guess; re-label “brief / unclear.”*
“This is good.”	*Pleasant→“good” conflation (vipallāsa).*	*Split: feeling vs. value; re-label “pleasant seen/heard.”*
“This is bad.”	*Unpleasant→“bad” conflation.*	*Name sensation; re-label “unpleasant tone present.”*
“Must buy.”	*lobha tunnel; scarcity bias.*	*60-sec pause; compare need/use; re-label “wanting noted; decide later.”*
“Always/never.”	*Absolutes; memory cherry-picking.*	*Find one counter-example; re-label with percent (“often / seldom”).*
“My idea.”	*Ownership tint (māna).*	*Re-state content sans owner; re-label “proposal: X.”*
“Danger!”	*False alarm from single cue.*	*Check two more cues; re-label “watch / safe for now.”*
“Boring.”	*Neutral→moha drift; low arousal = “worthless.”*	*Name object precisely; set 2-min focus; re-label “neutral task.”*
“They ignore me.”	*Attribution bias; missing context.*	*Ask one clarifying question; re-label “unknown intent; waiting.”*
“Needs reply now.”	*Urgency projection.*	*Look for explicit due time; re-label “reply by [time] / park.”*
“Troll.”	*Global label from one line.*	*Extract claim; re-label “statement about X; tone unknown.”*
“Success/failure.”	*All-or-nothing framing.*	*Name criterion; re-label “meets/doesn’t meet [criterion].”*
“He’s the problem.”	*Person-over-process blame.*	*Identify step that failed; re-label “process gap at [step].”*
“I can’t.”	*Learned helplessness.*	*Shrink task (2-min start); re-label “can do first slice.”*
“It’s obvious.”	*Premature closure; skipping evidence.*	*List 2 alternatives; re-label “hypothesis A (check needed).”*
“Not my job.”	*Aversion shield.*	*Name minimal help; re-label “assist 2 minutes; handoff.”*
“Perfect.”	*Perfectionism hook.*	*Define “done” criteria; re-label “good enough per spec.”*

“They hate me.” *Affect inference from tone.* *Check prior pattern; re-label “message: firm/neutral.”*

Class use

- *Keep narration impersonal; run “door → contact → tone → label → re-label.”*
- *Tie to C2 literacy: these fixes cool the vedanā → taṇhā handoff by correcting saññā marks.*

Table V1.22 — Saññā vs Nearby Factors

factor | how it differs | example (impersonal, episode-based)

Factor (Pāli/English)	***How it differs from saññā (Perception/Marking)***	***Example cue***
Vedanā (Feeling)	*Tones the experience as pleasant/unpleasant/neutral; saññā marks the sign (nimitta).*	*Slack ping arrives → “pleasant mental tone” named; then saññā tags it “approval.”*
Viññāṇa (Consciousness)	*Bare knowing at a door (seeing/hearing/etc.); saññā adds the recognizable sign.*	*Eye-consciousness: “just seen (blue rectangle)”; saññā: “button.”*
Manasikāra (Attention)	*Aims the mind at an object; saññā records what feature it is.*	*Attention moves to a smell; saññā marks “coffee aroma.”*
Vitakka (Initial application)	*Throws the mind onto the object, starting contact; saññā supplies the label/template.*	*Mind applies to a tab; saññā labels it “inbox.”*
Vicāra (Sustained application)	*Keeps the mind rubbing the object; saññā keeps the sign in view for recognition.*	*Staying with a graph; saññā holds “upward trend” shape.*
Sati (Mindfulness)	*Non-forgetting presence that recalls & keeps the object in mind; saññā is the marker that sati can recall.*	*“Door→object→tone” remembered by sati; saññā supplies “notification icon.”*
Paññā / Amoha (Wisdom)	*Discerns characteristics (anicca/dukkha/anattā); saññā only marks, it doesn’t penetrate.*	*Seeing a pleasant label; paññā knows “liable to fade,” saññā just tagged “nice.”*
Cetanā (Volition)	*Coordinates and decides to act; saññā provides the sign that informs the choice.*	*Label “urgent” arises via saññā; cetanā decides “reply now.”*
Phassa (Contact)	*Meeting of door + object + consciousness; saññā operates after/with contact to mark the sign.*	*Ear-door meets sound (contact); saññā marks “car horn.”*

Saddhā (Confidence)	*Trust/clarity tilt toward wholesome aims; saññā is value-neutral sign-taking (can be biased).*	*Reading guidance; saddhā inclines to try; saññā tags "practice steps."*
Tatramajjhattatā (Equanimity-as-balance)	*Balances associated states; saññā still tags signs but without push/pull when balance is present.*	*Neutral meeting with a critique; tatramajjhattatā keeps evenness; saññā tags "useful point."*
Māna (Conceit/Comparing)	*Self-referential measuring; saññā can feed it by tagging "mine/better."*	*Seeing a peer's post; saññā tags "award," māna compares "me vs. them."*

Teaching notes

- *Workflow in class:* ***door → contact → vedanā → saññā (sign) → check with sati/paññā → act with cetanā****.*
- *Risk: mis-marked saññā (e.g., "pleasant = good") fuels C2 thickening; use V1.21 fixes to re-label.*
- *Discreet sources: (Source: Abhidhamma in Daily Life; Handbook of Abhidhamma Vol. 2; Essence of Buddha Abhidhamma).*

Table V1.22 — Allies of Cetanā (Volition)

factor | role | classroom cue (10–30s)

Factor (Pāli/English)	***Role alongside cetanā***	***Classroom cue (short prompt)***
Chanda (wholesome desire-to-do)	*Sparks the start; aims action toward a chosen good.*	*"Name the smallest good step → start now for 30 s."*
Adhimokkha (decision/resolve)	*Commits; cuts dithering so volition can move.*	*"Say: 'Decide A' → begin typing the first line."*
Viriya (energy)	*Supplies effort; keeps volition from stalling.*	*"One minute of steady keystrokes—no edits."*
Sati (mindfulness)	*Keeps the object remembered so volition stays accurate.*	*"State door→object→tone, then continue that one task."*
Manasikāra (attention)	*Points the mind; puts the target under the cursor.*	*"Aim at the tab named; say it out loud, then act."*
Vitakka (initial application)	*Throws the mind onto the object; gets traction.*	*"Touch the file: open → first sentence."*
Vicāra (sustained application)	*Keeps rubbing the mind on the object; maintains engagement.*	*"Stay with this paragraph for 60 s—eyes on line."*

Ekaggatā/Samādhi (one-pointedness)	*Holds the stream together; reduces leakage.*	*“Single-task box: one window only for 2 minutes.”*
Paññā/Amoha (discernment)	*Chooses the right means; prevents foolish effort.*	*“Ask: ‘What actually reduces harm here?’ Pick that.”*
Saddhā (confidence)	*Tilt toward wholesome aims; sustains morale.*	*“Name the good purpose in one line; proceed.”*
Hiri (conscience/shame)	*Inhibits unwholesome choices from within.*	*“Would I do this if watched? If no—pause.”*
Ottappa (moral dread)	*Foresees consequences; checks harmful moves.*	*“Picture the outcome in 1 hour—still right? If not, stop.”*
Tatramajjhattatā (balance/equanimity)	*Centers the team; keeps pushes/pulls from hijacking cetanā.*	*“Soften jaw; even breath; continue evenly for 30 s.”*
Mettā (goodwill)	*Softens dosa so intention stays kind.*	*“Add one kind phrase to this reply, then send.”*
Khanti (patience)	*Endures friction so wholesome action can finish.*	*“Stay with discomfort for 3 breaths; keep the task.”*
Alobha (non-grasping)	*Prevents sticky wanting from steering the choice.*	*“Open palm; drop one unnecessary click.”*
Adosa (non-ill-will)	*Cools heat so choices don’t punish.*	*“Name one good intention in them—then draft calmly.”*

Use notes

- *Workflow:* ***aim (chanda) → decide (adhimokkha) → apply (vitakka/vicāra) → sustain (viriya/ekaggatā) → check (sati/paññā) → finish (balanced by tatramajjhattatā)****.*

- *Keep narration impersonal; always start with door→object→tone before volitional cues.*

- *Discreet sources: (Source: Abhidhamma in Daily Life; Handbook of Abhidhamma Vol. 2; Essence of Buddha Abhidhamma).*

Table V1.23 — Kamma Map

*tone | is **cetanā** present? | kamma made? | example (impersonal, episode-based)*

Ethical tone (Pāli)	***Cetanā present?***	***Kamma made?***	***Example cue***
Wholesome (kusala) with intention	***Yes*** *(volition coordinates)*	***Yes — wholesome kamma***	*Seeing a classmate struggle → intention forms to help → you share notes calmly.*
Unwholesome (akusala) greed-rooted (lobha-mūla)	***Yes***	***Yes — unwholesome kamma***	*Sale pop-up → wanting thickens → you push a friend to use your referral for points.*
Unwholesome (akusala) hate-rooted (dosa-mūla)	***Yes***	***Yes — unwholesome kamma***	*Curt email read → heat rises → intention to "hit back" → sharp reply sent.*
Unwholesome (akusala) delusion-tilted (moha-mūla)	***Yes***	***Yes — unwholesome kamma***	*Foggy mind → intention to avoid task → aimless scrolling instead of promised work.*
Functional (kiriya, arahant only)	***Yes*** *(mere functioning)*	***No — non-kammic***	*Teaching/cooking done cleanly; act completes without merit/demerit "after-taste."*
Resultant, rootless (ahetuka-vipāka: just seeing/hearing)	***No*** *(no deciding)*	***No — effect only***	*Notification dot at eye-door → "just seen"; no tilt, no choice yet.*
Resultant with beautiful roots (sobhana-vipāka)	***No*** *(pleasant baseline only)*	***No — effect only***	*Warm, grateful mood on waking; no specific decision has formed.*
Mixed stream in one episode	***Sometimes*** *(only at decide-moments)*	***Only those moments make kamma***	*Door→contact→feeling flow; when "intend/decide" appears, the stream turns kammically active.*
Neutral task on autopilot	***Often weak/absent*** *(pre-intent)*	***Not yet*** *until intention forms*	*Typing routine text; once you choose to cut corners/help, it becomes kamma.*
Post-action rumination	***Yes*** *(fresh volitions may arise)*	***Yes*** *if new intentions form*	*After sending message, you intend to brag or to apologize—new kamma begins there.*

Teacher cues

- *Anchor line: "Cetanā kammaṃ vadāmi — volition is kamma." Have learners circle the first clear **intend/decide** moment in a recent episode.*
- *Keep narration impersonal ("anger felt → typing begins").*

- *Use with V1.15 Tone Pivot Map: insert a micro-action **before** intention thickens (especially at the vedanā → taṇhā handoff).*

Table V1.24 — Cetanā vs. Nearby Factors

factor | how they differ | daily-life example (impersonal, episode-based)

Factor (Pāli/English)	***How it differs***	***Daily-life example***
Cetanā (Volition)	*The coordinating "chief" — gathers associated factors and steers them toward an act; it is kamma-maker.*	*Reading a curt message → decision forms to type a calm reply (volition sets course).*
Chanda (Wholesome desire-to-do)	*The wholesome wish-to-begin; motivation spark, not yet the coordinating volition.*	*Noticing a messy desk → "wish to tidy" arises (chanda); only when volition directs hands does cetanā move.*
Taṇhā (Craving)	*Unwholesome drive rooted in lobha; grasps at pleasant or resists unpleasant; not all wishes are taṇhā.*	*Scrolling sales → "must buy" urge; craving tugs before any deliberate decision.*
Adhimokkha (Decision/Resolve)	*The firm settling of mind on one side; locks choice, while cetanā executes.*	*At café menu: wavering between tea/coffee → adhimokkha says "tea"; cetanā then directs order.*
Viriya (Effort/Energy)	*The pushing strength; fuels persistence but does not itself coordinate.*	*Studying late: energy pushes through tiredness; cetanā channels it into reading page after page.*

Teaching notes

- *Metaphor: chanda = spark; adhimokkha = lock-in; viriya = fuel; taṇhā = craving pull; cetanā = driver/steerer.*
- *Classroom drill: "Door → contact → tone → which factor is in play now?" (identify spark, craving, resolve, energy, or volition).*
- *Tie-forward: only cetanā counts as **kamma** (see Table V1.23), while others are its allies or risks.*

Table V1.25 — Door Capability

door | can it know Nibbāna? | notes

Door (dvāra)	***Can it know Nibbāna?***	***Notes (concise, teacher-ready)***
Eye (cakkhu-dvāra)	***No***	*Five-sense doors know only sense objects (visible form, etc.). Nibbāna is not a sight; it's a dhamma-ārammaṇa and never appears at the eye-door.*

Ear (sota-dvāra)	***No***	*Sounds cannot be Nibbāna. No hearing of Nibbāna; only concepts/sounds are heard.*
Nose (ghāna-dvāra)	***No***	*Smell is rūpa-based; Nibbāna is not a smell or material datum.*
Tongue (jivhā-dvāra)	***No***	*Taste door cannot take Nibbāna; only flavors.*
Body (kāya-dvāra)	***No***	*Touch door knows tangible rūpas (hardness, heat, etc.), never Nibbāna.*
Mind (mano-dvāra)	***Yes — only here***	*Known by supramundane (lokuttara) cittas: Path (magga) and Fruition (phala). Can be re-experienced in fruition attainment (phala-samāpatti). Accessed via mind-door adverting (manodvārāvajjana). Review knowledge (paccavekkhaṇa ñāṇa) may take Nibbāna as object after Path.*

Classroom cues

- *"If it can be seen/heard/touched, it's **not** Nibbāna."*
- *"Name the door first: only the mind-door can take Nibbāna."*
- *Link forward: when teaching magga/phala later, flag that object = Nibbāna (mind-door only).*

House style: Pāli in italics; impersonal phrasing; use alongside V1.10 "Sense-bases & Objects" and V1.14 "Dhamma Objects" tables.

Table V1.26 — Path & Fruition Snapshot

citta | object | effect on kilesa (defilements)

Citta (Pāli)	***Object***	***Effect on kilesa (what is cut/experienced)***	***Quick class cue***
Sotāpatti-magga (Stream-entry Path)	*Nibbāna*	***Cuts (samucchinda)** the three fetters: personality view (sakkāya-diṭṭhi), doubt (vicikicchā), rites-and-rules clinging (sīlabbata-parāmāsa). Leaves sensual desire (kāma-rāga) and ill will (paṭigha) **attenuated**.*	*"First cut: view/doubt/ritual-clinging gone."*
Sotāpatti-phala (Stream-entry Fruition)	*Nibbāna*	***Enjoys the result** of the cuts just made; no new cutting—tastes peace with the three fetters absent.*	*"Taste the fruit of the first cut."*
Sakadāgāmi-magga (Once-returner Path)	*Nibbāna*	***Further weakens** sensual desire and ill will (not yet eradicated).*	*"Second pass: soften lust/ill will further."*

Sakadāgāmi-phala	*Nibbāna*	***Enjoys** that attenuation; no new cutting.*	*“Enjoy the softened field.”*
Anāgāmi-magga (Non-returner Path)	*Nibbāna*	***Cuts completely** sensual desire (kāma-rāga) and ill will (paṭigha).*	*“Third cut: no pull/push toward sense-world.”*
Anāgāmi-phala	*Nibbāna*	***Enjoys** the absence of sense-desire and ill will.*	*“Abides beyond sense tug/aversion.”*
Arahattamagga (Arahant Path)	*Nibbāna*	***Cuts the rest**: conceit (māna), restlessness (uddhacca), ignorance (avijjā), and remaining fetters/āsavas (incl. attachment to form/formless planes, clinging to rites/views, etc., as applicable to the final stage).*	*“Final cut: roots of becoming ended.”*
Arahattaphala (Arahant Fruition)	*Nibbāna*	***Enjoys** complete freedom; no further cutting—**kilesa-khandha exhausted**.*	*“Fruition of full release.”*

Notes for teachers

- *All eight lokuttara cittas take Nibbāna as object; **only the four Paths cut**; four Fruitions simply experience the already-achieved peace.*
- *“Cut” (samucchinna) = eradication of the relevant fetters at that stage; “attenuate” (tanuka) = weakened but not yet gone.*
- *Keep narration impersonal in class mapping: “mind-door → Nibbāna → cut/taste.”*

Table V1.27 — Conditioned Quiet vs. Unconditioned

experience | markers | teacher cue

Experience	***Markers (how to tell)***	***Teacher cue (10–30 s)***
Calm after slow breathing (settled mood)	***Conditioned**; depends on posture/breath; pleasant/neutral vedanā present; object is a sign (e.g., breath, calm); rises & fades.*	*Ask: “What door? What object?” Name: “body-door → breath → neutral/pleasant tone.”*
Task absorption / flow	***Conditioned**; relies on interest/skill; narrow focus; subtle joy/comfort; breaks with interruption.*	*Note dependence: “If the ping stops you, it ends → conditioned.”*
Quiet from metta spread	***Conditioned**; warm affect; mental image/phrase as object; kindness flavor remains as after-taste.*	*Ask for flavor: “Kind warmth present? Then it’s constructed.”*
Body stillness after exercise	***Conditioned**; bodily ease prominent; object = touch/fatigue relief; fades as chemistry shifts.*	*“Is the object bodily? Then not Nibbāna.”*

Jhānic tranquility (appanā samādhi)	***Highly conditioned**; unified sign (nimitta), rapture/equanimity by stage; sustained by factors; exits with cause removal.*	*Check supports: "Was access/nimitta needed? Jhāna = conditioned."*
Momentary calm from labeling ("just seen")	***Conditioned**; short neutralization via sati; object = present phenomenon; returns to activity.*	*"Name door→object→tone; notice it comes/goes."*
Fruition attainment taste (phala-samāpatti)	***Unconditioned as object**; mind-door only; no sense-door; peacefulness without constructed flavor; followed by review knowledge.*	*"Mind-door? No sign/image? Then object can be Nibbāna."*
Path moment (magga)	***Unconditioned as object**; one-moment cut of fetters; no affective 'glow' during the cut; aftermath clarity.*	*"Cut vs. feel: Path cuts; fruit enjoys."*
Nibbāna (object of lokuttara cittas)	***Unconditioned**; not seen/heard/touched; no arising/aging/dying; no pleasant/pleasant-mental flavor; recognized by absence of conditioned markers and cessation of grasping at that moment.*	*Three checks: "Which door? (mind) What object? (Nibbāna) What after-taste? (no constructed flavor)."*
After-glow gratitude/joy post-fruition	***Conditioned**; wholesome resultant/wholesome volitions may follow; has tone & supports; can be narrated.*	*"If you can describe color/feel/sequence, you're back in conditions."*

Teacher notes

- *Rule of thumb: "If it can be located at a five-sense door, it is **not** Nibbāna." Only the **mind-door** knows Nibbāna via magga/phala.*
- *Ask the three diagnostics in order: **door** → **object** → **dependence**. Conditioned quiet always depends on supports; the Unconditioned does not.*
- *Discreet sources: Abhidhamma manuals on doors/objects and lokuttara cittas; Visuddhimagga summaries (Primary References Teaching Text Book).*

Table V1.28 — Episode → Likely Factors

episode | door/object | salient rūpa | likely occasionals | root risks | counter-roots

Episode (impersonal)	***Door / Object (dvāra / ārammaṇa)***	***Salient rūpa (what's physically present)***	***Likely "Occasionals" (vitakka, vicāra, adhimokkha, viriya, pīti, chanda)***	***Root risks (lobha / dosa / moha)***	***Counter-roots to cue (alobha / adosa / amoha)***
Slack ping during focus	*Ear → sound*	*sadda-rūpa (notification tone)*	*Quick vitakka (aim at sound), vicāra (linger), chanda (urge to check)*	*lobha (curiosity craving), moha (loss of task clarity)*	*alobha (skip one click), amoha (restate task)*

Sale banner pops up	*Eye → bright image/text*	*Visible rūpa (color/contrast, motion)*	*vitakka/vicāra on ad, pīti (zing), adhimokkha ("buy now")*	*lobha + moha (scarcity pull)*	*alobha (open-palm release), amoha (need vs. use check)*
Curt email lands	*Eye → text shapes (meaning via mind)*	*Visible rūpa (letters), then mental object (concept)*	*vitakka to message, vicāra (rumination), adhimokkha (snap reply)*	*dosa + moha (storyline blame)*	*adosa (soften jaw/words), amoha (quote exact line)*
Traffic cut-in	*Eye → car movement; Body → tension*	*Visible rūpa (motion), phoṭṭhabba-rūpa (pressure/heat)*	*vitakka to hazard, viriya surge, adhimokkha (horn/retort)*	*dosa (push), moha (over-personalizing)*	*adosa (safety first), amoha (facts: distance/speed)*
Wrist ache while typing	*Body → pressure/heat*	*phoṭṭhabba-rūpa (hardness, temperature)*	*vitakka to pain, vicāra (fussing), viriya (unwise push)*	*dosa (irritation), moha (ignoring limits)*	*adosa (gentle adjust), amoha (localize sensation)*
Coffee aroma drifts by	*Nose → smell*	*gandha-rūpa*	*vitakka to scent, pīti (pleasant lift), chanda ("get one")*	*lobha (treat-seeking), moha (autopilot)*	*alobha (note & let pass), amoha (return to task)*
Friend's praise notification	*Eye/Ear → text/sound; Mind → concept "praise"*	*Visible/sound rūpa → mental object*	*pīti, chanda (share/scroll more), adhimokkha (post)*	*lobha (likes), māna side-risk via moha*	*alobha (one generous share), amoha (state purpose)*
Team request for help	*Eye → text; Mind → "task" concept*	*Visible rūpa → mental object*	*chanda (help), adhimokkha (accept), viriya (start)*	*lobha (people-pleasing), moha (overcommit)*	*amoha (scope), alobha (say "no" to extra)*
Ambiguous chat message	*Eye → text; Mind → uncertain meaning*	*Visible rūpa → mental object*	*vitakka/vicāra (guessing), weak adhimokkha*	*moha (mind-reading), dosa (assume rude)*	*amoha (ask 1 clarifier), adosa (neutral read)*
Bored in a meeting	*Ear/Eye → speech/slides; Mind → drift*	*sadda-rūpa / visible rūpa*	*Low viriya, scattered vitakka, absent chanda*	*moha (zoning), then lobha (phone)*	*amoha (state purpose), alobha (drop phone)*
Tempted to multitask tabs	*Eye/Mind → multiple icons/concepts*	*Visible rūpa (icons)*	*Rapid vitakka hopping, thin vicāra, weak ekaggatā (not listed, but note)*	*lobha (FOMO), moha (fragmenting)*	*amoha (pick one object), alobha (close extras)*

Planning to "win" argument	*Mind → imagined speech*	*Mental object (concept frames)*	*adhimokkha (take side), viriya (marshal points), pīti (rightness buzz)*	*dosa (punish), māna via moha*	*adosa (aim for benefit), amoha (state criterion)*
Scrolling past bedtime	*Eye/Mind → feed items*	*Visible rūpa → mental objects*	*pīti (novelty), chanda ("one more"), weak adhimokkha to stop*	*lobha (novelty), moha (time blindness)*	*amoha (set timer), alobha (close app now)*
Remembering past mistake	*Mind → memory*	*Mental object*	*vicāra (rumination), adhimokkha (self-blame), low chanda*	*dosa (toward self), moha (global label)*	*adosa (kind phrase), amoha (extract 1 learn-step)*

Class use notes

- *Always run the line first:* ***door → object → salient rūpa → tone → likely occasionals → root risk → counter-root cue****.*
- *Keep narration impersonal ("pleasant seen," "urge to click").*
- *Cross-links: use with Table V1.15 (Tone Pivot Map), V1.19 (Feeling→Skill), and V1.24 (Cetanā vs. Nearby).*

Discreet source cues: (Source: Abhidhamma in Daily Life; Handbook of Abhidhamma Vol. 2; Essence of Buddha Abhidhamma).

Table V1.29 — Micro-Move Library

situation | sample impersonal micro-move | why it works (Abhidhamma lens)

Situation (episode)	***Sample impersonal micro-move (5–45 s)***	***Why it works (factor(s) it recruits)***
Slack ping during focus	*"Ear-door → sound → pleasant; skip one click; return to line 3."*	*Names door→tone (sati), cools lobha with alobha, restores aim via manasikāra.*
Sale banner pops up	*"Eye-door → image → pleasant; open palm; close tab."*	*Breaks C2 thickening; alobha (release) + amoha (clarity) override craving.*
Curt email lands	*"Eye-door → text → unpleasant; quote one line; draft neutral reply."*	*Separates vedanā from story; adosa cools heat; paññā checks facts.*
Traffic cut-in	*"See motion; feel pressure at chest; lengthen exhale ×1."*	*Grounds at body door; tatramajjhattatā balances; adosa interrupts retaliation.*
Wrist ache while typing	*"Body-door → pressure; adjust posture; soften around sensation."*	*Precise noting reduces domanassa; amoha localizes; adosa gentle response.*

Coffee aroma drifts by	*“Nose-door → smell → pleasant; ‘note and pass’; resume task.”*	*Sati catches pleasant tone; alobha prevents stickiness; task restored by manasikāra.*
Praise notification	*“Eye-door → text → pleasant; one appreciation to a peer; back to task.”*	*Converts lobha/māna risk to alobha/mettā; wholesome cetanā forms.*
Ambiguous chat message	*“Eye-door → words → neutral; ask one clarifier.”*	*Cuts moha mind-reading; amoha via evidence; adhimokkha chooses skillful next step.*
Bored in meeting	*“Ear-door → phrase X; set 2-min ‘one-object’ box.”*	*Counters moha drift; ekaggatā and viriya stabilize attention.*
Tab-hopping urge	*“Name the one tab; close extras; 60-sec single-task timer.”*	*Rebuilds ekaggatā; alobha drops FOMO; adhimokkha locks choice.*
Planning to “win” argument	*“Mind-door → imagined speech → heated; define criterion of help; soften jaw.”*	*Switches from dosa/māna to adosa + paññā (benefit criterion).*
Scrolling past bedtime	*“Eye/mind → feed → pleasant; set 1-min end timer; close app at tone.”*	*Sati names tone; adhimokkha pre-decides stop; alobha releases novelty.*
Remembering past mistake	*“Mind-door → image → unpleasant; extract 1 learn-step; schedule it.”*	*Converts rumination to wholesome cetanā; amoha clarifies causality; adosa prevents self-blame.*
Anxiety before results	*“Body-door → flutter; feet → breath; label ‘fear felt’; one safe action now.”*	*Sati de-personalizes; tatramajjhattatā centers; amoha selects workable next action.*
Urge to boast	*“Mind-door → story → pleasant; send one sincere appreciation to someone else.”*	*Re-tones māna/lobha into alobha/mettā; shifts object away from “self.”*
Rumbling conflict in team	*“Ear-door → tone; name one good intention in them; propose one concrete next step.”*	*adosa humanizes; amoha articulates process; cetanā coordinates action.*
Neutral autopilot at desk	*“Name object precisely; restate intent in one line; begin first 30 s.”*	*Prevents moha drift; chanda spark + adhimokkha decide + viriya start.*
Perfectionism hook	*“Define ‘done’ in 2 bullets; ship the next slice.”*	*Tames lobha for control; amoha sets criteria; cetanā finishes.*
Urgency projection	*“Door→object→tone; locate explicit deadline; tag ‘now / later.’”*	*Replaces felt-rush with data; amoha sorts time; adhimokkha chooses slot.*

Harsh self-talk after feedback	*“Mind-door → words → unpleasant; ‘kind phrase’ ×1; note one improvement action.”*	*adosa buffers aversion; amoha extracts task; wholesome cetanā forms.*
Social comparison scroll	*“Eye-door → image → pleasant; note ‘comparing’; send one thanks to a helper.”*	*Converts māna to gratitude; alobha loosens clinging to status.*
Early success buzz	*“Label ‘pleasant mental’; widen field (see/hear/feel ×3); share the method, not the ego.”*	*Sati contains somanassa; alobha prevents grasping; paññā frames learning.*
Low-energy slump	*“Posture reset; name three present sense data; work 2 minutes.”*	*Manasikāra + viriya lift; amoha clarifies object; short cetanā run builds momentum.*
Rumor temptation	*“Mind-door → concept → pleasant; verify source; withhold share.”*	*Blocks akusala proliferation; amoha fact-checks; alobha restrains impulse.*
Micro-injustice seen	*“Eye-door → act → unpleasant; state specific request calmly.”*	*Channels dosa energy into adosa expression; cetanā coordinates skillful speech.*

Class use

- *Always run the line first:* ***door → object → feeling → micro-move****.*
- *Keep narration impersonal (“pleasant seen,” “urge to click”).*
- *Cross-link to: V1.15 (Tone Pivot Map), V1.19 (Feeling→Skill), V1.24 (Cetanā vs. Nearby).*

Table V1.30 — Door–Object–Rūpa Cheatsheet

Columns: *door | legal objects | everyday examples*

Door (Pāli → English)	***Legal objects (ārammaṇa) this door can take***	***Everyday examples you can point to in class***
Cakkhu-dvāra → Eye-door	*Visible form (rūpārammaṇa: color/shape, light–dark, motion)*	*Phone screen icon lighting up; traffic light turning green; a colleague’s raised hand in a meeting*
Sota-dvāra → Ear-door	*Sound (saddārammaṇa: voice, music, alerts, ambient noise)*	*Slack ping; kettle whistling; typing sounds; incoming call ringtone*
Ghāna-dvāra → Nose-door	*Smell (gandhārammaṇa)*	*Fresh coffee aroma; perfume in an elevator; garbage odor on the sidewalk*

Jivhā-dvāra Tongue-door	→	*Taste (rasārammaṇa)*	*First sip of tea; chili heat at lunch; toothpaste flavor*
Kāya-dvāra Body-door	→	*Tangible (phoṭṭhabbārammaṇa: hardness/softness, temperature, movement/pressure)*	*Phone's weight in the hand; cool AC on skin; chair pressure at the hips; stretch in the hamstrings*
Mano-dvāra Mind-door	→	*Mind-objects (dhammārammaṇa: concepts/ideas, images, memories, plans; mental factors; subtle rūpas; and the unconditioned, nibbāna)*	*Planning tomorrow's agenda; replaying a conversation; mental image of a chart; counting breaths; insight reviewing a past moment*

Quick teacher notes

- *Legality map: each door only knows its proper object type (e.g., eye doesn't know sound; sound is only for ear). The **mind-door** can know all six kinds (including concepts and nibbāna).*
- *Phoṭṭhabba reminder: body-door tangibles cover hardness/softness (paṭhavī), temperature (tejo), and movement/pressure (vāyo)—not āpo (cohesion).*
- *Keep language impersonal: "seeing a colored patch," "hearing a tone," "pressure felt," etc.—to avoid diṭṭhi (self-view) creep.*
- *Use 30–60s "door-naming laps": students softly label door→object in real time during common activities (checking messages, walking, eating).*

Source cues: concise mappings of door→object are standard across introductory Abhidhamma handbooks and practice manuals used here (Source: Dr-Sīlānanda, Handbook of Abhidhamma, Vol. 2; Dr. Mehm Tin Mon, Essence of Buddha Abhidhamma; Mahāsi Sayādaw, Satipaṭṭhāna Vipassanā).

Table V1.31 — V1→V2 Crosswalk

***Columns:** competency | V2 lens | sample question | classroom cue*

V1 competency (what learners can do)	***V2 lens (how it matures in Vol. 2)***	***Sample question (check-for-understanding)***	***Classroom cue (live prompt)***
*Name the **door→object** pair correctly (e.g., eye→visible)*	*Map to ② **Present Effect**: Links **3–7** route from dvāra to phassa to vedanā*	*"A red badge flashes on your phone. Which door? Which object? What link activates next?"*	*"Say: 'eye—form—meeting.' Point at the door before anything else."*
*List the **Seven Universals** (sabba-cittasādhāraṇa)*	*Spot them in a single 3–7 episode (e.g., phassa, vedanā, saññā, cetanā, manasikāra)*	*"During hearing a ping, which universals must be present? Name two and their roles."*	*"Underline universals in your 20-second micro-log."*

*Distinguish **Occasionals** (e.g., vitakka, viriya)*	*Identify which occasionals appear at **contact** vs **naming***	*"In a quick glance at a headline, did vitakka show up? Why or why not?"*	*"Circle any occasional that clearly appeared—don't guess."*
*Recognize **vedanā** tone (pleasant/neutral/painful)*	*Track **6→7** handoff (from phassa to vedanā)*	*"You feel 'ugh' reading a harsh email. Which nidāna link is that?"*	*"Tag tone in-the-moment: 'pleasant / neutral / painful'—one word only."*
*Explain **saññā** as marking/labeling*	*See how labeling shapes what gets craved later (sets up V3's C2 preview)*	*"How did saññā make 'urgent' stand out in your inbox?"*	*"After naming, ask: 'What exactly was marked?' Write 3 words."*
*Describe **cetanā** as volition/coordination*	*Observe micro-intent before action (cursor moves, thumb taps)*	*"Before you clicked, what intention flickered? Was it already there at 3–7?"*	*"Pause at the threshold: 'notice intention → then act.'"*
*Outline **six bases** (saḷāyatana)*	*Use base-specific examples to anchor 3–7 (e.g., body→phoṭṭhabba)*	*"Cold AC on skin: which base and which tangible?"*	*"Say the base aloud before describing the sensation."*
*Differentiate **tangibles** (phoṭṭhabba: hardness/temp/motion)*	*Tie tangible facets to kāya-dvāra episodes*	*"Laptop edge on wrist—name the tangible quality precisely."*	*"Choose: hardness / temperature / motion—only one."*
*State **contact** triad (dvāra + object + viññāṇa)*	*Rehearse the triad swiftly to stabilize literacy*	*"Complete: ear + sound + ___ = phassa."*	*"Three taps: door—object—knowing; then 'meeting.'"*
*Classify **ethical tone** (wholesome/unwholesome/functional)*	*Keep ethics out of ② **Effect** descriptions (facts first)*	*"Is ethics required to describe 3–7? Why or why not?"*	*"Describe effect first; save ethics for later notes."*
*Know **mind-door** breadth (dhammārammaṇa)*	*Include concepts/images/memories as legal objects of mano-dvāra*	*"Planning tomorrow: which door and object class?"*	*"If not a sense object, default-check mind-door."*

*Use **impersonal phrasing** to avoid diṭṭhi*	*Maintain "just events" narration in 3–7 traces*	*"Rewrite 'I got annoyed' as an impersonal effect-band line."*	*"Ban 'I/me'; use 'hearing/pressure/seeing' language."*

Source cues: Door–object legality, 3–7 effect-band literacy, and factor roles are aligned with Primary References Teaching Text Book Abhidhamma handbooks and practice manuals used in this project (Source: Dr-Sīlānanda, Vol. 2; Dr. Mehm Tin Mon; Mahāsi Sayādaw).

Table V1.32 — 18 Dhātu Cheat

***Columns:** door | object | consciousness (triads) with examples*

Door (ajjhattikāyatana dhātu)	***→ Object (bāhirāyatana → dhātu)***	***Consciousness (viññāṇa-dhātu)***	***Quick everyday example (impersonal phrasing)***
Cakkhu-dhātu (eye-base)	*Rūpadhātu (visible form: color/shape/motion)*	*Cakkhu-viññāṇa-dhātu (eye-consciousness)*	*"Seeing a red badge on a phone icon."*
Sota-dhātu (ear-base)	*Saddadhātu (sound: voice/alert/noise)*	*Sota-viññāṇa-dhātu (ear-consciousness)*	*"Hearing a Slack ping during work."*
Ghāna-dhātu (nose-base)	*Gandhadhātu (odor)*	*Ghāna-viññāṇa-dhātu (nose-consciousness)*	*"Smelling fresh coffee near the machine."*
Jivhā-dhātu (tongue-base)	*Rasadhātu (taste)*	*Jivhā-viññāṇa-dhātu (tongue-consciousness)*	*"Tasting chili heat at lunch."*
Kāya-dhātu (body-base)	*Phoṭṭhabbadhātu (tangible: temperature, hardness/softness, motion/pressure)*	*Kāya-viññāṇa-dhātu (body-consciousness)*	*"Feeling wrist pressure on laptop edge."*
Mano-dhātu (mind-base / mind-element)	*Dhammadhātu (mind-object: ideas, images, memories, plans; mental factors; subtle rūpas; nibbāna)*	*Manoviññāṇa-dhātu (mind-consciousness element)*	*"Replaying a message thread and planning a reply."*

Teacher quick-notes

- *This table compresses the **18 dhātus** into six "triads": **door (dhātu) → object (dhātu) → consciousness (viññāṇa-dhātu)**.*
- *Phoṭṭhabba covers three tangible qualities linked to the elements: **hardness/softness (paṭhavī)**, **temperature (tejo)**, **motion/pressure (vāyo)**—not āpo (cohesion).*
- *The **mind-door** can legally take **all six** object types, plus concepts and nibbāna as dhammārammaṇa.*
- *Keep narration impersonal ("seeing/hearing/pressure felt") to prevent diṭṭhi drift.*

Source cues: Standard dhātu triads and object legality synthesized from Primary References Teaching Text Book Abhidhamma handbooks and manuals in this project (Source: Dr-Sīlānanda, Handbook of Abhidhamma Vol. 2; Dr. Mehm Tin Mon, Essence of Buddha Abhidhamma; Mahāsi Sayādaw, Satipaṭṭhāna Vipassanā).

Table V1.33 — Khandha Sorting Drills

Columns: *episode | aggregate hits | teacher notes*

Episode (impersonal phrasing)	***Aggregate hits (☑ salient; all five exist unless nibbāna)***	***Teacher notes (how to cue the drill)***
Phone icon lights on the lock screen	*☑ rūpa (color/shape); ☑ saññā (“badge” marked); vedanā (pleasant/neutral); saṅkhāra (urge forms); viññāṇa (seeing)*	*Prompt: “Name door→object, then tick which khandhas stand out. Keep it impersonal.”*
Slack ping during typing	*☑ rūpa (sound wave contact); viññāṇa (hearing); ☑ vedanā (pleasant or neutral); saññā (labels ‘notification’); saṅkhāra (turning of attention)*	*Ask: “Which khandha made the ‘check it’ impulse possible?” (highlight saṅkhāra + vedanā).*
Coffee aroma at the doorway	*☑ rūpa (odor); viññāṇa (smelling); vedanā (pleasant); ☑ saññā (recognized as “coffee”); saṅkhāra (move toward)*	*Cue the order: door→object→tone, then circle the khandha that ‘names it’ (saññā).*
First sip of hot tea	*☑ rūpa (temperature, taste); viññāṇa (taste/body knowing); ☑ vedanā (pleasant); saññā (flavor map); saṅkhāra (continue sipping)*	*Remind: phoṭṭhabba = hardness/temperature/motion; don’t list āpo.*
Wrist pressure on a laptop edge	*☑ rūpa (pressure); viññāṇa (body-consciousness); vedanā (neutral/slightly painful); saññā (location marked); saṅkhāra (adjust posture)*	*Coach precision: choose one tangible—hardness vs temperature vs motion.*
Reading a harsh email subject line	*rūpa (visible text); viññāṇa (seeing); ☑ saññā (meaning parsed); ☑ vedanā (unpleasant); saṅkhāra (urge to reply fast)*	*Separate effects from ethics: log 3–7 first; postpone “wholesome/unwholesome.”*
Shoulder ache after long sitting	*☑ rūpa (pain = body-contact + unpleasant vedanā); viññāṇa (body knowing); saññā (ache labeled); saṅkhāra (intent to stretch)*	*Rephrase: “Unpleasant tone appears,” not “I am in pain.” Reduce diṭṭhi-language.*
Replaying a past chat in the mind	*☑ rūpa/dhamma (mental image/idea as object); viññāṇa (mind-consciousness); saññā (recognizes faces/words); vedanā (pleasant/unpleasant); saṅkhāra (planning)*	*Flag mind-door breadth: concepts qualify as dhammārammaṇa.*

Traffic light turns green	*☑ rūpa (color change); viññāṇa (seeing); saññā (green=go); vedanā (neutral/pleasant relief); saṅkhāra (foot moves)*	*Ask: "Which khandha encodes the rule 'green means go'?" (☑ saññā).*
Cool AC on skin entering a room	*☑ rūpa (temperature); viññāṇa (body knowing); ☑ vedanā (pleasant); saññā (maps to 'cool breeze'); saṅkhāra (close vent, stay)*	*Keep it short: "temperature felt → tone noted → micro-intent observed."*
Seeing a calendar reminder pop-up	*☑ rūpa (visual prompt); viññāṇa (seeing); ☑ saññā (event recognized); vedanā (urgent/unpleasant or neutral); saṅkhāra (reschedule/open)*	*Drill: underline saññā if words/numbers were decoded.*
Mind silently counting breaths	*☑ rūpa/dhamma (number concept); viññāṇa (mind-knowing); saṅkhāra (intent to count); vedanā (often neutral); saññā (marking counts)*	*Note: this is a mano-dvāra episode; show how all five still apply.*

How to run the drill (2–4 minutes per round)

1. *Pick one live episode (or replay within 30s).*
2. *Name door→object first.*
3. *Tick salient khandhas: circle 1–2 that "stand out" in that moment; don't overfill.*
4. *Write one impersonal line: "seeing colored patch → pleasant" / "pressure felt → adjust."*
5. *Share quickly: one sentence, then move on.*

Teacher reminders

- *All ordinary experience involves the five aggregates; this drill highlights **salience**, not presence/absence.*
- *Use impersonal language to reduce sakkāya-diṭṭhi creep.*
- *Keep the focus inside ② **Present Effect** when describing 3–7 literacy; ethics discussion can follow later.*

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

***Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One**.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic formation combines rigorous Pāli studies at **Magadh University, Bodhgaya**, with higher research in Theravāda philosophy, Abhidhamma, and meditation methodologies.

Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

Date	Full Title	ASIN
2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V	B0FSKS4F18
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